

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

JACKSON, MISS., March 1, 1934

NEW SERIES
VOLUME XXXVI No. 9

Baptists Near and Far

Dr. G. H. Crutcher will conduct a revival meeting in his own church, Riverside in Tampa, Fla., beginning March 11.

Dr. W. D. Nowlin has resigned as pastor of First Church, Arcadia, Fla., after many years of fruitful service. His plans are not yet made public.

The state mission secretaries at their meeting last week in New Orleans all report an upward trend in mission receipts. Thank the Lord we are now going in the right direction. Step on the accelerator.

Twenty-two years ago today (March 1st) the present editor began his work with The Baptist Record. He has found satisfaction in the assurance that he was doing what the Lord wanted him to do. His only regret is that it was not done better.

We are glad to hear that the health of brother L. E. Lightsey of Montrose is better. We do not know any man who has sought more earnestly to do the will of God in his life, and he has been greatly used of God in blessing others. He writes that he still loves the Record, for which he worked for many years, and to show his interest in it and in all the work he sends a good list of subscribers from Montrose and from Laurel.

Mrs. J. E. Chapman of Bethel, Newton County, passed away last week. She was the wife of Rev. J. E. Chapman who has been one of the most faithful ministers in the eastern part of the state. She was 80 years of age, and lived almost her entire life in the neighborhood where she died, having been a member of Bethel church during all her Christian life. She was president of the first W. M. U. in Newton County and was an active and devoted Christian. She leaves her beloved husband, five daughters and three sons, 41 grandchildren and 21 great-grandchildren.

It is quite common now for people to blame restrictive laws (and all laws are restrictive laws) for the disposition on the part of people to rebel and commit sins or crimes that they would not do otherwise. This is no new complaint; and furthermore there is truth in the statement that laws cause an increase in wrongdoing. The Bible teaches it. Paul says, "Sin finding occasion, wrought in me through the commandment all manner of coveting." But this does not mean that the law was bad, or that we should do away with law. It only shows how bad sin is. "But sin that it might be shown to be sin, by working death to me by that which is good, that through the commandment sin might become exceeding sinful." The remedy is not to do away with the law, but to get rid of the sin. "The law is holy, and the commandment holy and righteous and good." There have always been a few people who have advocated doing away with the whole system of levees along the Mississippi River; but the majority have said, "No let's keep them and make the river stay where it belongs, so that we can live in this rich land and make it fruitful. To which class do you belong?"

Dr. J. D. Freeman, Mission Secretary for Tennessee Baptists, made the missionary address of the month last week at the Baptist Bible Institute. His subject was "A New South for Baptist Missions."

Dr. M. E. Dodd, president of the Southern Baptist Convention, is filling speaking engagements in Florida. He will conduct an evangelistic campaign in his own church at Shreveport in March.

One of our Mississippi pastors writes that in his town and the country surrounding there is good opportunity for the right kind of doctor seeking a location. If you know of a physician who would like to locate in such a community, we should be glad to give you the pastor's name.

Brother A. R. Adams, who was ordained to the Baptist ministry by the Immanuel Church, Hattiesburg, after he had for several years served prominent churches among the Disciples, longs to give his full time to the gospel ministry. He has done good work in Baptist Churches in Greenwood and in the vicinity of Memphis. His work is commended by those in Hattiesburg who know him best. His wife is also a worthy assistant. Some church would do well to get acquainted with him and make a field for him.

We hear a good deal about the falling off of collections in our churches during the depression. But those who have made a careful study of church finances and those of other institutions tell us that the churches are about the best off of any. The national income fell off five billions from 1916 to 1932. But the contributions in the churches fell off only 200 million in that time, that is only one to twenty-five of the loss in income. In 1926 the debt on church properties was only 11.3 per cent of their values, while secular properties had a debt of 50 per cent. Up to Jan. 1, 1933, during the depression, one out of every six banks had gone into bankruptcy, one out of every 22 businesses, while only one in every 2,344 churches had gone into bankruptcy. Now thank the Lord for that. And learn where to put your money.

Dr. Abernethy, former president of the Northern Baptist Convention and pastor of the largest Baptist church in Washington City, writes as follows in the Christian Century about results in that city of legalizing liquor: But the stuff that does the damage is here again and its terrible results are apparent on every hand. Drunken, reeling men are commonly seen on the city streets. On a recent Monday morning your correspondent made the rounds of the larger Washington police stations to see for himself what the crop of Saturday night and Sunday drunks looked like. Then he went to the police court where he saw the poor devils run through the mill with astonishing speed. "Ten dollars," said the judge if it was a first offense, and forthwith they were hustled off to work out their fines, for none of them had the necessary cash. One thing is sure. Municipalities will have to provide greater cell capacity or instruct the police not to arrest so many drunks. In many of the cells on this particular morning were to be seen five men in a cement floored, iron-barred hole six-by-eight in size, containing but a single cot. The tragedy of it all is that these poor weak mortals are not the ones who ought to be punished. The higher ups who have opened the

flood gates, and every voter who by direct vote or by failing to ballot, helped to nullify the 18th amendment—these are the ones to blame. Conditions were none too good during 18th amendment days, to be sure, but they are infinitely worse now.

The colleges score again! They say Clarence Darrow never went to college.

Deacon B. E. Jacobs, a member of Calvary Baptist Church in Jackson, is slowly recuperating after a serious operation at the Baptist Hospital.

Welsh Baptists are raising a fund to supply their super-annuated preachers, so that after passing 65 each one may receive about \$5.00 a week. Two-thirds of the necessary amount are said to be in hand.

Evangelist Lakin and singer R. A. Walker are closing a five weeks' revival meeting in Holden, W. Va. At the end of the fourth week there had been 108 conversions. They go next to Logan, W. Va.

Thanks for the advice of the Attorney General of the State that it would be illegal to deputize a man from one county to act as sheriff in an execution in another county. This is a matter of legal punishment, and not an occasion for personal revenge.

On Sunday afternoon Secretary Gunter made the first assault in the campaign to pay the debts of the Convention Board maturing this year. Believing that the churches of Lebanon Association would be first to begin and among the foremost to win in this contest, he asked for a meeting of the pastors and deacons of the Association at First Church, Hattiesburg. In spite of rain they came. At least half of the churches were represented. They listened as Dr. Gunter outlined his plan and purpose. Mr. M. P. L. Love, board member from the association, spoke in approval. As did Mr. S. E. Travis, former president of the Education Commission. Questions were asked and answered, and the brethren voted their approval and their purpose to cooperate. Details will be worked out later. The Executive Committee of the Convention Board meets in Jackson the 27th to "consider of this matter," and we hope to have something to report concerning it in this issue.

Pastor H. L. Spencer was helping Pastor Cothen in a meeting in Richton, and the editor had the opportunity and the pleasure of supplying for him at Immanuel Church, Hattiesburg, last Sunday morning and evening. There is a fine congregation made up largely of the young women in Woman's College and they certainly are good listeners. But there are many other excellent people here—besides those connected with the college. We had also the opportunity to sit in with the Men's Class at Sunday school and hear the lesson taught by President W. E. Holcomb. He is a great Bible teacher, evidencing a good knowledge of the Word and a genuine devotion to the Lord. He had in Tupelo a great men's class which grieved to give him up. But he began here with nothing and is building a great class. It was our pleasure to spend a little while in his home, and to be entertained in the home of Pastor Spencer. We saw at least two preachers in the congregation, brother T. D. Cox and brother C. S. Moulder.

TEN MINUTE SERMON

VISION OF GOD

Text, Isaiah 6:1, "I saw the Lord."

This was not a dream, though God sometimes revealed Himself in dreams. It was not the prophet's own picture that he drew to represent what he knew of God. It was a definite experience with a date, the year that Uzziah died. He always knew the time when the vision came. His mind had possibly been prepared for it by the experiences through which he passed in that year of the king's death. This was a flashlight of God, a revelation as if made by the lightning flash in midnight darkness. It came not at the beginning of but early in his ministry, and enabled him to speak with greater fulness and clearness than any other Old Testament prophet. Like David he could say "In thy light shall we see light."

I. He was getting acquainted with God.

This is the first necessity of the soul, the beginning and consummation of religion. Without this we are in total darkness and utter hopelessness. Without this life is meaningless and service is of no avail. Jesus said to the Samaritan woman, "Ye worship ye know not what; we know what we worship, for salvation is of the Jews." Paul said to the Athenians, "What ye worship in ignorance, this I set forth unto you." The true knowledge of God is our first necessity.

1. He saw Him on a throne. Here is where revelation begins, and here is where our experience with Him commences, we will know Him and see Him only as we recognize His sovereignty. "He must reign." "Jehovah reigneth; let the earth rejoice." The first object which John saw in Revelation as the heavens were opened was "a throne set in heaven, and one sitting on the throne." And you remember that the River of Water of Life came out of the throne of God and of the lamb. The beginning of the gospel was when John the Baptist preached, "The kingdom of God is at hand." All our knowledge of God, our vision of Him will depend on our realization of His kingship and recognition of it in practice.

2. This throne was high and lifted up. There are other thrones and other kings, but He is King of kings and Lord of lords. There is nothing exempt from His control. He is exalted above all.

3. And His train filled the temple. The presence of God turns the world into a temple. The vision of Him makes all creation His vestments, and all forces the instruments of His will.

4. The vision of Him makes the heavenly hosts vocal with His praise. The seraphims veil their faces and their feet in the presence of the Holy One, as they cry one to another, saying, "Holy, Holy, Holy is Jehovah of hosts; the whole earth is full of His glory." To see God makes all the world the scene of His activities, and the reflection of His will. But there is no true vision of God which does not declare His holiness. This makes Him worthy of worship.

5. It is this quality of holiness which makes the door posts to tremble and veils His glory with smoke. This is what makes men and angels stand in awe of Him, and afraid to look on His face.

II. He gets acquainted with himself.

What awakens heaven to praise may bring distress to sinful man. The immediate effect upon Isaiah of this vision of God was the realization of his own sinfulness. Then said I, "Woe is me, for I am undone, because I am a man of unclean lips and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts." We can only know ourselves as we are when we have a true knowl-

edge of God. The holiness of God is a consuming fire. "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Isa. 33:14. "He is like a refiner's fire and like fuller's soap. And he shall sit as a refiner and purifier of silver." Mal. 3:3.

The conviction of sin is a taste of hell. The sense of God's holiness is torment for sin. And we will not be separated from our sins without a painful sense of the presence of God.

The hope of deliverance from sin comes with the sense of distress on account of it, and from confession of it before God. When Isaiah cried out in penitence the Lord sent relief.

The relief came when God's messenger applied the coal from the altar to the sin of the penitent, confessing soul. The altar was the place of sacrifice where atonement had been made for sin. And this was a personal application, "Lo this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged." God must deal with our sin before He can deal with us in any other way. Recall David's cry for forgiveness in the Fifty-first Psalm, and his song of praise in the Thirty-second where he says "Blessed is the man whose transgression is forgiven." "This is the covenant that I will make with the house of Israel after those days saith the Lord . . . I will be merciful to their iniquities and their sins will I remember no more." Heb. 8:10-12. God condemns by His holiness that He may forgive in His mercy.

III. The Call to Service.

The cleansing and forgiveness of sin is always followed by a call to service. "Also I heard the voice of the Lord saying Whom shall I send, and who will go for us." If our lips have been cleansed we still live in the midst of a people of unclean lips. If our lives have been redeemed, we will be conscious of those who are still slaves of sin. The call to service whether it is the voice of conscience within, or the sense of need around us, is the voice of God.

To be commissioned of God is indeed to have a mission in the world. To serve the needs of men is to represent God among them, it is to be sent of Him. The saved soul, the soul that is cleansed is sure to hear the call of God. Paul says "It pleased God who separated me from my mother's womb, and called me by His grace to reveal His Son in me, that I might preach Him," Gal. 1:15-16.

God calls redeemed men into His service, but He does not force them into service. He calls for volunteers: "Who will go for us?" God has no conscripts; at least that is not His usual method. Don't look for it. Long centuries ago David said, "Thy people shall be volunteers (offer themselves freely) in the day of thine army." Ps. 110:3. In this spirit Isaiah says, "Here am I, send me." The Tidings of the kingdom should be borne with a willing spirit. David prayed, Restore unto me the joy of thy salvation and uphold me with a willing spirit. That is the only kind of service that is acceptable to God or effective with men.

The task assigned us is not always a pleasant, or cheerful or hopeful one. Such was not that of Isaiah. Success was not to follow immediately on his efforts. "Go and tell this people, Hear ye indeed, but understand not. Make the heart of this people fat." It was a mission of condemnation to most. Jesus was not welcomed. His own received him not. Paul said he was a savor of life unto life and of death unto death. Success according to the world's standards may not be ours. We are to be faithful to God and men, whatever the result may be. The nation was on the brink of dissolution in Isaiah's day. They were soon scattered among the nations.

But the Lord does not leave us without com-

fort or without fruit of our labors. "But yet, in it shall be a tenth, and it shall return." Paul quotes Isaiah in saying: "A remnant shall be saved." You recall the words of the Iron Duke when a young clergyman asked him if he did not think it folly to hope for the conversion of the heathen world: Wellington said, "Young man, what are your orders?"

A PROBLEM

Today, everywhere we find people trying to solve life's problems. This is true in the home, school, church, and government. Much time and energy is being spent in trying to relieve serious situations that we are forced to face. So it is that I call the attention of Baptists to a great problem concerning religious work and workers.

For many years the Baptist denomination has sponsored an educational program for the purpose of educating God-called workers for their special fields of service. This is a great work but can it be said that the duty of the church ends at this point? Is it not of far greater importance to see that these workers be utilized in service for the Lord. Since God calls workers into His service, is it not in accordance with His plan that they be given places of service in His churches? Is it not true that throughout the whole Southland our churches are trying to carry on God's work with an insufficient amount of help? Can God's work be carried on in a large field by one person, the pastor. Are Baptists going to allow the progress of God's work to be retarded because of the need of workers when there are so many workers in the need of work? Answer these questions and then ask yourself the question, "What solution can be offered to relieve this situation so that God's work can go forward and His workers be given places of service?"

Throughout Bible history God has called on those who follow Him to make sacrifices for His cause. Today is no exception. We must make sacrifices if we are to realize the joy of serving Him. Many are saying today, "We cannot afford to pay a worker other than the pastor." It is true, the church has been in a great strain financially for the past few years and we have felt the need of curtailing our expenses but are we to do so at the Lord's expense? How many members of the average church of 500 members could not possibly increase their pledge by five cents a week for the purpose of paying a pastor's helper? How many in the church of 800 members can say it is impossible for them to raise their pledges twelve cents a month or three cents a week, and in a church of 1,000 members, ten cents a month of two and one-half cents a week? To do this would mean that each of these churches would pay a salary sufficient to support another worker in that field. This would only call for a sacrifice of one Coca-Cola on the part of each member or five cents spent in some other form of worldly pleasure each week. Can we say that this is too great a sacrifice to make for One who sacrificed His life for us? Must we answer "Yes" to the question,

"Are temptations so alluring
Do earth's pleasures so enthrall
That I cannot love my Savior
Well enough to leave them all?"

Christ says, "Trust, try, and prove me." Is our faith sufficient to do this?

It is an old saying that the Lord helps those who help themselves. Better, the Lord prospers those who faithfully do his work. It looks like there is an example of it in the neighborhood of Navilla church near McComb. Here Pastor P. E. Cullom puts on a program of enlistment and awakening in his church and the government locates twenty-five new families in that community to help do the work and to be put to work. The reward for work well done is more work, and more workers.

NOTE date of expiration on your paper each week and let us have your renewal promptly.



CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Editorial Secretary

The Woman's Missionary Union has set apart the days of March 5-9th inclusive, as the season of special prayer for home missions. We are dedicating our Foreign Mission page for the month of March in all Baptist papers of the South to the work of our Home Mission Board.

Our Baptist fathers gathered at Augusta, Ga., on May 8-12, 1845, for the purpose of organizing a Southern Baptist Convention. They adopted two resolutions as follows:

"Resolved, That the Convention appoint a Board of Managers for Foreign Missions and also one for Domestic (Home) Missions."

"Resolved, That the Board for Foreign Missions be located at Richmond, Va., and the Board for Domestic Missions, at Marion, Ala."

Thus for 89 years these two boards have stood side by side, striving with every power possible to carry out the Great Commission of Jesus to give the Gospel to all the world, beginning at Jerusalem.

Stanley Jones said in a speech recently, that "Home and Foreign Missions are the alternate beats of a Christian heart."

We stand or fall together. The success and prosperity of one means the success and prosperity of the other. We, therefore, call upon the friends of foreign missions everywhere to join in prayer and supplication, together with our women for the progress and prosperity of our Home Mission Board and its work. Let's make these days of March 5-9, high days in our Baptist churches throughout the South, for our great and sorely tried Home Mission Board.

We hope and pray that the goal of \$68,500 set by the Woman's Missionary Union for the offering for Home Missions, may be raised in full and several thousand over for good measure.

We hail our comrade and fellow-worker, Secretary J. B. Lawrence, with best wishes and sincere affection.

COMMENTS ON HOME MISSIONS

The Home Mission Board in the early days, won Texas for Christ and the Baptists. Years ago, Dr. B. H. Carroll said that the success of our Baptist work in Texas was a trophy to Home Missions. Of the 975 missionaries sent out by the Foreign Board since 1845, Texas Baptists have furnished 121. What a tribute to the work of Home Missions!

We have seen at first-hand and know intimately of the work of the Home Board among the 600,000 Mexicans in South and Central Texas. It is a story of the glorious triumphs of the Gospel among a people who have been priest ridden and cursed with Roman Catholicism for centuries. May divine power and strength be given to our Home Missionaries who work among the Mexicans in Texas and New Mexico.

We are thinking of Paul Bell of Bastrop, Texas, Christ's apostle to the Mexicans in Texas. We knew him intimately and loved him devotedly. It was our great privilege to be his pastor for some years. In his devotion and single-mindedness in his efforts to win Mexicans to Christ, and train them for service in Christ's Kingdom, he is worthy to stand with any of the great missionary heroes that have blessed the world. Noble servant of Christ, we salute you!

Paul was a great missionary statesman. You can trace his missionary journeys by naming

the great cities where he established churches. For instance, there are Antioch, Philippi, Ephesus, Corinth, Thessalonika, and Rome. Paul knew that the quickest way to win the world to Christ was first to win these great strategic centers. If the Home Mission Board can win and hold for Christ such centers as St. Louis, Kansas City, New Orleans, Tampa, Havana, and Baltimore, we will reach out from these great and ever-growing centers, not only to save the South, but to carry the Gospel of Christ to the ends of the earth.



DR. J. B. LAWRENCE

WE STAND OR FALL TOGETHER

HOME MISSION NOTES

There are 500,000 Jews in the South with only one missionary to tell all of them of the Saviour. Consecrated, consistent Christian Jacob Gartenhaus needs an assistant to help him sow and reap in a field white unto harvest.

"This year as heretofore, we are looking to the March Week of Prayer offering for the continuance of our work as now projected. The money raised by the women in the March Week of Prayer will be all the funds available for the support of the missionaries given in the list of designations. We earnestly appeal to every society to make their offering as large as possible this year."—J. B. Lawrence.

From many corners of Texas comes news of the great evangelistic power of Missionary Donato Ruiz, a Mexican by birth. For example: "Just out of preaching service. Fine congregation and spirit. Forty-five professions of Christ so far, and the meeting has been going on one week." Another echo: "There were 50 professions of faith and one of these a leading Catholic lady who had organized Catholic societies all around Waco. We rejoice in the salvation of souls among all races and nationalities."

Dr. W. C. Stumph and wife have been appointed as missionaries to the 39,000 Indians in New Mexico to fill the vacancy made by the death of Dr. C. W. Burnett last July. One recalls that while he was state secretary of New Mexico, he once remarked: "I do not feel called of God to be a state secretary, but I do feel called of God to work among the Indians to give them the Gospel."

John Bordin, a 63 year old Mexican, reared a Catholic, recently found Christ in an Indian service. Missionary D. D. Cooper writes: "He came to the little Kickapoo mission and sat by the door for a number of times, but in May he came forward and was gloriously saved and immediately began to do mission work among the Indians."

March is the month of missions.

One church out of every three Baptist churches existing today was organized and nurtured by the Home Mission Board.

There are two great missionary seasons in March. First, the W. M. U. Week of Prayer for Home Missions—March 5-9; secondly, the Sunday School Mission Day—March 25.

Home Missionary J. F. Plainfield of the Italian Mission in Tampa, Florida, was won to Christ by a foreign missionary in Brazil. Surely Home and Foreign Missions blend into just—Missions.

News of the appointment of three new home missionaries during the past year fills the heart with rejoicing and with a yearning that thrice that number may be added in 1934. The need is great!

During the past year the Baptist Rescue Mission in New Orleans reports: attendance, 50,666; lodgings, 44,191; free meals, 16,763; meals at cost, 38,325; men ministered unto came from every state in the Union and 15 foreign countries. To all of these the Gospel story has been told and preached and sung.

The following words from the faithful superintendent of Southern Baptists' Home Mission work in Cuba calls every Christian soul to pray for the Home Missionaries and their work in Cuba, and to pray for peace to reign again upon this isle of the sea. Dr. McCall calmly writes:

"It would have cheered your heart to see how quiet everybody was in the service. There was no panic at all. Brother Rene led in prayer and we couldn't hear his voice for the noise of the guns, but everybody prayed with him. The men closed all the outside doors so no one pursued by the soldiers could take refuge in our building and everybody sat still in prayer until it was over. Honestly, we have heard shots so often that we really have become accustomed to it and do not think much about it any more. We go to sleep to the sound and wake to the sound. But how we do pray for peace."

GRATITUDE TO THE WOMEN

The Foreign Mission Board rejoices to announce that \$169,464.52 has been received from the Lottie Moon Christmas Offering. These figures so far exceed the \$135,000 goal that one is encouraged to believe that the goal of \$68,500 set for the March Week of Prayer Offering will also be exceeded by the women of the South as they meet to ponder upon the evangelization of the South, and to pray and give toward that end.

The Lone Star State, Texas, is leading in the returns from the Lottie Moon Christmas Offering. What state will lead in this love-offering to Home Missions?

Editorials

HAVING NO HOPE

Hope is looking forward with pleasure to some future event. Hope may be personal or national; it may be both. When Paul speaks of those at Ephesus, now Christians, as having before conversion been without hope, he is comparing them with the Israelites who had a national and personal hope, looking forward to the coming of the Messiah and the glorious age of blessing which His coming would usher in. His words are: "Ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world."

Hope lives in the present, but lives on the future, and is based on substantial experiences in the past. A few years ago with a son in Colorado we drove out into the mountains to where the Arkansas River cuts its way through a mountain barrier and frisks away to the Mexican Gulf. This is called the Royal Gorge, and over it is built a suspension bridge from the high rocky cliff on the one side to the stone wall on the other which rises straight up from the river. We drove across this bridge which is more than a quarter of a mile above the water below. The bridge sways with the wind and trembles under heavy traffic, but we were safe, for at either end is a tower built into the rock, and from these towers run the steel cables on which the bridge is suspended.

A few years before this we visited Niagara Falls. One of the most interesting spots thereabout is what is called the Gorge, below the falls a few miles, where the river runs through the narrows filled with rocks over which the waters surge and boil and spray. Across this river from shore to shore is stretched a large cable of steel on which is carried a cabin or boat, hung below the cable and transferred from one side of the river to the other full of passengers. These people enter with confidence and look forward with assurance and hope of reaching the other side. We have never heard of a failure. In somewhat similar fashion the writer of Hebrews tells us, "God being minded to show more abundantly to the heirs of the promise, the immutability of His counsel, interposed with an oath; that by two immutable things in which it is impossible for God to lie, we may have a strong encouragement who have fled for refuge, to lay hold of the hope set before us, which we have as an anchor to the soul, both sure and steadfast, and entering into that which is within the veil; whither as a forerunner Jesus entered for us, having become a priest forever."

In this present life we are suspended as between two eternities.

"Our hope is built on nothing less
Than Jesus' blood and righteousness
I dare not trust the sweetest frame
But wholly lean on Jesus' name.
His oath, his covenant, his blood
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay."

Hope is one expression of faith. Faith looks backward to the work of Christ, and forward to the coming of Christ. By faith we wait for the hope of righteousness. We are sustained by hope. Tribulation works steadfastness, steadfastness approvedness, approvedness hope and hope putteth not to shame because the love of God is shed abroad in our hearts by the Holy Spirit which is given to us.

Israel was sustained through all its history by the hope of the coming Messiah. And that is what sustains them today. Not only does hope sustain or bear us up, but it unifies those who have it. No nation can live simply on its past, however glorious that past may be. It is

the hope of the future that keeps nations alive. Italy today is reborn because they have turned their faces from the glories of the past, to make a glorious future. China is decadent today because the people face the past instead of the future. Japan is vigorous and buoyant because as a nation they have their faces set to the future.

The religion of Jesus is a living religion because it is getting ready the people for the future. All other religions have their golden age in the past. Christianity has its golden age in the future. Now abideth faith, hope, love. When either of these drops out our religion ceases to be vital, and becomes a tradition and a form of words without power. Paul says (I Cor. 15:19) If we have only hoped in Christ in this life, we are of all men most pitiable. At the end of the Bible is the revelation of the glory of heaven, of the life to come, of the new Jerusalem. At the end of this life is the fulness of life in the Father's house. At the end of this age, of this world is the day of God, the glorious return of the Lord. We too have been begotten again unto a living hope by the resurrection of Jesus from the dead. We are more apt to "live soberly and righteously and godly in this present world if we are looking for the blessed hope and appearing of the Great God and our Savior Jesus Christ." Titus 2:12-13.

WITHOUT GOD IN THE WORLD

There are in the New Testament three words which are translated by the English word world. One of these means "the inhabited earth," having reference to the part of the earth that is populated, or rather to the population of the earth. Another word has reference to the age or period in which the present world conditions continue. A third word has reference to the orderly course of nature and the orderly course of events in the world. Most English readers are familiar with this last word cosmos, which is ordinarily contrasted with chaos. This is the word used by Paul when he speaks in Ephesians 2:12 of being "without God in the world," that is in the cosmos.

This enables us to get more clearly in mind the contrast which Paul makes between those in Christ and those out of Christ, or between the condition of those to whom he is writing when they were without God, and their condition was in Christ. He says they were formerly without God in a universe or world, in which there ought to be an orderly sequence, a recognition of universal law, a world in which cause and effect ought always to be recognized, and in which purpose and design ought clearly to be seen.

Maybe you have seen a swarm of bees in confusion, because the queen bee has been removed, or temporarily lost. Ordinarily the bees have no difficulty in finding their place or fulfilling their functions, but if the queen bee is removed, they are disconcerted. Or you may have seen a flock of wild geese making their way north or south according to the season. They hear the voice of the leader and preserve as good order as a company of soldiers on the drill ground. But if the leader is killed or the group is blinded or confused in some way, they swirl round and round until they get their bearings. Or you may have seen a drove of horses or a herd of cattle, which ordinarily have no difficulty in preserving order by following a leader. But if by some excitement they have become stampeded, they lose all sense of safety and are dangerous to themselves and to everybody around.

Paul likens the condition of the heathen, the people without God to those who have lost their bearings, their sense of direction, and are not only helpless, but are doomed to destruction. The world is and ought to be an orderly place in which to live, a cosmos. Not only do natural laws operate to produce regular and easily anticipated results in the world, but moral laws of cause and effect are as truly in evidence. All

science is based upon the assumption of natural laws. All physical life is made possible and comfortable by the knowledge and observance of these laws. And any man who lives fifty years, or reads the history of a century in any land can see that the moral laws are sure to make themselves felt in the life of men and nations. "Whatsoever man soweth that shall he also reap." "Righteousness exalteth a nation, but sin is a reproach to any people." These principles are embedded and fixed in the cosmos.

Now Paul speaks of some who are without God in the cosmos. They stop short of the recognition of God in the world today in every day life, in the common events. They may even talk about law and order, but stop short of seeing God in it all. They may like John see "a throne set in heaven," but they do not like him see "one sitting on the throne." This would seem to be blindness indeed. The word translated "without God" is simply our word atheist. An atheist is a man without God. He may be a theoretical atheist, or he may be a practical atheist. In either case he may see law, orderly processes, even moral forces at work in the world, but he admits of no God in his system or his life.

For a few years past, as everybody knows, there has been increasing confusion in the counsels of men. They do not know which way to turn. They overthrow governments with lightning rapidity. They are even willing to overthrow or cast overboard social systems and conventions which have seemed to be established by ages of recognized use. We are feeling our way in semi-darkness, the end of which no man knows. Like a herd of cattle the nations are stampeded and today threaten one another and themselves with destruction. Is it not because we have lost God out of our reckoning, and have tried to put Him out of our cosmos, which now threatens to become a chaos.

God is calling us back. Will the world go on as it did in Isaiah's day, and in Elijah's day til the precipice is reached?

"If drunk with sight of power we loose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use,
Or lesser breeds without the law:
Lord God of hosts be with us yet,
Lest we forget, lest we forget."

For heathen heart that puts her trust
In reeking tube and iron shard;
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word,
Thy mercy on Thy people, Lord."

"AS" AND "NOT AS"

In a recent issue of the Record attention was called to the Bible teaching that God dealt with Adam as the representative of the whole human race; and that today He deals with men through an intermediary and representative man, His Son, Jesus Christ. We are plainly taught in the Word that "there is One God, one mediator also between God and men, himself man, Christ Jesus who gave himself a ransom for all." This truth is taught in many other places, as where John says (I John 2:1-2), "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins."

It is a commonplace of faith that Jesus took our place on the cross and died in our stead, making atonement for our sins. That is the way our salvation is secured and our Christian experience begins. But the mediatorship of Jesus covers not this particular item alone, but all our dealings with God and God's dealings with us.

We call attention here to the teaching on this subject in the fifth chapter of Paul's letter to the Romans. Here if you read carefully you will see the similarity to the position of Adam and that of Jesus, and the difference; how the representative position of Adam is paralleled by that of Jesus and is surpassed by it; how the work of Jesus as our head and representative

covers all the consequences of Adam's sin, and goes beyond. That is why Paul says in one verse "as" (Rom. 5:12) and a few verses later vs. 15 and vs. 16 he says "not as." For the work of Jesus was "as" that of Adam, and again it was "not as" that of Adam.

In verse twelve Paul says "As through one man (Adam) sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned (in Adam)." Then follows a long parenthesis, and in verses 18 and 19 he comes back to repeat, "So then as through one trespass the judgment came to all men to condemnation, even so through one act of righteousness, the free gift came unto all man to justification of life. For as through one man's disobedience, the many were made sinners, even so through the obedience of the one shall the many be made righteous." Here it is plainly taught that all the evil consequences to us of Adam's sin have been definitely and fully and permanently removed. This is what he meant by the comparative word "as."

But Paul declares that this does not fully cover the work of Christ, nor indicate what are all the consequences to us of His work as our representative head. It goes further than merely to negative or undo the effects of Adam's sin. And this is what Paul shows when he says "not as." There are other sins to account for beside this one sin of Adam when he ate the forbidden fruit. He doubtless committed many other sins. And sin has come all down the line. We have many to account for of our own. They have accumulated mountain high.

"I'll go to Jesus though my sins
Have like a mountain rose;
I know His courts, I'll enter in
Whatever may oppose."

This is just another way of saying with Paul, "He hath redeemed us from all iniquity."

But we are not simply put back where we were, or where Adam was before he sinned. It is not simply that all our sins of every sort are blotted out, that all the past is cancelled, that the transgressions are forgiven and forgotten, never to be brought up against us any more. It is not only that now because we are in Christ we are "justified from all things," and God now looks upon us, feels toward us and deals with us as if we had never sinned. It is all this and more. Paul says "much more." For he says "If by the trespass of the one (Adam), death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness, reign in life through the One, even Jesus Christ."

Salvation is not merely putting us back to conditions in the garden of Eden, it is putting us into the family of God, making us partakers of His nature and sharing all that is His. If children, then heirs of God and joint heirs with Christ. We share the throne with Him. We shall sit together (enthroned together) in the heavenly places, in the kingdom of God. "We shall reign with him." "To him that overcometh I will give to sit with me on my throne." It is to have "the crown of life." All of this is involved in the "not as," which opens the way for those who "receive the abundance of grace" that they may "reign in life through the One, even Jesus Christ."

We greatly enjoyed a brief visit at Baptist Headquarters in Jackson by Dr. J. D. Freeman, now mission secretary in Tennessee, formerly editor of The Baptist and Reflector. He is making one of the best.

Pastor W. W. Izard has had a royal welcome at Pelahatchie. Last Sunday at a deacons' meeting plans of work were laid out for the year. Next Sunday they propose to elect two new deacons. Some new and helpful material has come into the church and been added to the good they had. About a six months supply of things needful were stored away in the pantry and cupboard by members and friends. The pastor and his wife are glad and give themselves with new vigor to the work.

Kindling Wood

Dr. B. C. Land will conduct an evangelistic meeting in his church at Winnfield, Louisiana, in April.

In the state of Rio de Janeiro, S. America, there are 91 Baptist churches, all self supporting.

Chester Curtis at the University of Mississippi was selected by the students as the recipient of the Norris trophy, for being the best all-round athlete. He has never smoked a cigarette nor taken a drink in his life.

The American Bible Society has worked in China 100 years, in which time 70,000,000 volumes of Christian scriptures have been distributed at a cost of \$2,897,383.

Brother G. W. Nutt of Lena called by our office Saturday. He is vigorous in body and interested in the Lord's work. He will help us put the Baptist Record into other homes in Leake County.

Last year the W. M. U. of the South gave \$62,629.99 during their week of prayer, the first week in March, when every bank in the country was closed. Dr. Lawrence says, "That offering saved our work." They hope to double that amount next week.

On his seventieth anniversary Dr. A. T. Robertson spoke on the "blessings of old age," which he said are: "A large experience of Christian life; the realization of some youthful dreams; the wealth of one's friends and loved ones; the drawing closer to the rich knowledge of Jesus Christ."

Many are grieved at the passing of Rev. H. M. Whitten of Ackerman. He was a truly good man who loved the Lord and served Him faithfully and effectively. He served part-time churches during most of his ministry, and never considered his own comfort, but devoted himself lovingly and loyally to his people. And they reciprocated his affection. Many will miss his companionship, but chiefly his wife and children, all of the latter being grown people.

The opportunities to do good in the world were never so abundant as they are today. If our times are out of joint, we are here to remedy them. If the world is slumping into indifference and sin and crime, we have the gospel to meet the situation. It is as when Paul said, "There is an open door before me and there are many adversaries." Brother, sister, the Lord needs you today, needs you mighty bad and needs all of you, your whole being. It is good to be living and hear the call to service today. The need is on every hand. Instead of complaining that their are so many calls, we should rejoice that so many opportunities are before us. He is still saying, "Whom shall I send; who will go for us." Make your life and your money count today for all they may do for God and His kingdom.

"Always abounding in the work of the Lord," is characteristic of the W. M. U. No sooner had these good women finished their Lottie Moon offering for Foreign Missions, than they set about preparation for the week of special prayer and offering to Home Missions. And if you don't think they have worked at it, you have another think coming. Their office is right next door to this, and we had a chance to see. Extra help was called in, literature for every society in the state was sent out, the typewriter was kept clicking all the time. Loaded mail bags were sent out, and all the wheels set rolling. Next week is their time for a special Home Mission offering. The machinery is in motion to bring in good results. But the "spirit of the living creature was in the wheels. Whithersoever the spirit was to go they went." "He that goeth forth weeping bearing precious seed shall come again rejoicing bringing his sheaves with him." "A handful of grain on the top of the mountain: The fruit thereof shall billow like the cedars of Lebanon."

While in Hattiesburg over Sunday we had the privilege of taking dinner with the young ladies and some of the officials of Mississippi Woman's College. We were in good company with Dr. T. E. Ross, President Holcomb, Dr. Gunter, and ladies connected with the college family. We were glad to greet a number of friends among the girls, including some who have recently come in for the second semester. If we recollect rightly there were thirty of these, a large part of whom were enabled to come by reason of the aid being given now by the federal government to young people who would not otherwise have been able to go. The attendance at the college is 25% better than last year, and they are talking about more dormitory room. If it had not been for the rise in prices caused by the NRA the college would have had a good balance in the treasury. As it is they are planning to prevent any deficit.

There must be something heroic in human nature in spite of all our weakness and sin. All love tales of adventure. All like to read fiction in which courage and daring are portrayed. All listen rapt when some heroic soldierly deed is recounted which faced danger and followed the high call of duty in spite of it all. Let us not stop with emotional approval of heroism. Let us remember that Christ calls to sacrificial deeds today. Let us not turn back in the day of battle. "Endure hardness as a good soldier of Jesus Christ." Don't complain of it; do your part. When the call goes forth for volunteers to go the second mile, do the duty that is over and above, give the extra amount that is necessary to bring our flag to the front, our accounts out of the red, to send men out to preach, or to train men and women for service, make your glad and heroic response. There are plenty of opportunities for Yorks and Hobsons and Funetons and Jacksons in God's army. And remember that when Jesus sent out the apostles, He said anybody who gave them a cup of cold water to help them on their way would receive a prophet's reward. There is room for everybody in this fight. And as the world war was fought by those who bought liberty bonds as well as those who went to the front, so may you and I be allowed to share in the conflict to establish the kingdom of God in the world.

—BR—

ANOTHER SATISFIED CUSTOMER

—O—

The quotation which follows is from a letter recently received by the Executive Secretary of the Relief and Annuity Board. The brother who wrote it is a member of our old Annuity Fund and upon reaching age sixty-eight, February 17, 1934, he will begin to receive his monthly checks for \$41.66. Those who enter the Service Annuity and do as this brother did and keep on keeping on until they reach age sixty-five will be quite as happy.

"I am sending you check for the last payment on my annuity.

"When I began these payments I did so quite as much for the purpose of cooperation with the work of the Southern Baptist Convention as for the purpose of obtaining the annuity, if I should live to do it. Now, the annuity payments will be no small aid, in fact, will supply a necessity.

"Mrs. ——— and I used to say that when we received the annuity payments, if we should live to do so, we would turn the money back into our missionary channels; we were giving that much or more then and felt economically secure. But we did not anticipate these 'out-of-joint' times."—Thos. J. Watts, Executive Secretary, Dallas, Texas.

—BR—

Virginia General Association meets at Petersburg, Feb. 13-15.

Lincoln said he liked to hear a man preach who acted as though he had bees in his hair.

Billy Sunday conducted a great evangelistic campaign in Calvary Baptist Church, New York, Jan. 7-21.

Growing An Evangelistic Church

PRESIDENT W. W. HAMILTON

Baptist Bible Institute, New Orleans, La.

Paul says that assemblies of the churches should be so decorous and so genuine and so spiritual, that when the unbelieving and unlearned come in they will be convicted of their sins and will fall down on their faces and will worship God, declaring that the Lord is among his people (I Cor. 14:23-25). The assembled congregation should be in such harmony and should be so led of the Holy Spirit, that the pastor will be the spokesman of the message of salvation which is being preached by the church.

This probably explains at least in part the fact that a visiting pastor, or an evangelist, must often continue many days with a congregation before they forget that a strong voice is in the pulpit and before they are in sufficient accord for him to be their mouthpiece. The pastor and the church should constantly be in such fellowship. In that case the regular services should be endowed with the power from on high which brings conviction and repentance and faith and conversion and confession and obedience.

1. The pastor should be evangelistic if the members are to be so, and churches are making a costly mistake if they regard themselves only as sheep to be fed and guarded, and lose sight of their responsibility for the lost about them. They would do well if they more often called upon the pastor to lead them in revival meetings in his own church, assuring him that deacons and teachers and officers and group leaders will take the lead and will support him most prayerfully and faithfully in such extra meetings. Securing a good singer, or doing their own singing, they will bring blessings to themselves and joy to their pastor and salvation to the lost by praying and working and believing.

2. A regenerated church membership must be maintained or worldliness will get in and indifference will dominate the church atmosphere. Those who are born of God will love the lost, but mere formal church membership will be the enemy of fervent evangelism. We are too eager for numbers, and are too careless in admitting people into church fellowship. Membership should be made to mean more. Maybe we are now in the sifting process, and possibly these testing times will separate from us those who are not of us. We seem to be living in the "Book of Numbers" and to be reaping the reward of our numerical pride.

3. The supreme standard for church organizations should be soul-winning. The Sunday school forces, the leaders of the young people, the circles among the women, those interested in the brotherhood, should learn the divine art of winning to Christ. They should be interested in missions abroad, but should be just as much concerned about the lost in their homes and among their neighbors. The fundamental reason for all church organizations is that people are lost without Christ. What a joyful condition of affairs will be brought to pass, and what a state of revival will be maintained when soul-winning is woven into the constant and regular plans of all church activities!

4. Hold special meetings for enriching and reviving church members. Let it be known that this is the special purpose in view. If the spiritual life is abundant it will come to fruition in soul-winning. This special effort in behalf of Christians might be followed, if the Holy Spirit seemed to so lead, by services for the lost in the church, and might enlarge into a city or county or association-wide revival. One of our great pastors used to say that he wanted to go somewhere and just preach the gospel and rejoice in it with God's people, with no idea of publicity

and with no effort for mere members. If a revival should break out, then all the better.

5. Keep the evangelistic note in every gathering for regular worship. Pray and plan for and expect conversions at the regular service. Have after meetings to which lost friends may be brought, and in which the way of salvation can be more fully explained and personal work can be done and experiences be given and intercessory prayer be offered. It will be discovered that many are carrying burdened hearts and are eager for sympathy and help. Sow the seed, water it with tears, and in due time the harvest will be ripe and rich.

6. Give the opportunity for confession of Christ in a tone and manner that is expectant. There is enough to keep the trembling soul from surrender to the Holy Spirit without having the preacher indicate that if anybody comes it will be a surprise to him. How can we be complacent when souls are dying? How can we preach professionally when our message is to be a savor of life, or of death, and when we have in our very hands the promise of pardon and power? How can we see men and women going down to death and not throw out the life-line? Are we trying to save souls, or are we just trying to save sermons?

7. Have special seasons of revival and soul-winning, even though the church is constantly evangelistic. There is much said about perennial revivals. All of us believe in them, and the best way to grow and maintain the constant revival is to have the special seasons. It is not, as Dr. Sampey says, "Corn-bread or biscuit; but corn-bread and biscuit." Revivals are not abnormal, but are to be expected and desired. They are necessary.

Somebody once said to Billy Sunday that revivals do not last. His question was, "Do your baths last?" The showers which fell upon the thirsty soil during the past season have not been lost, and though the fields may now be dry and dusty, still the very necessities and comforts and luxuries of the present are results of the former showers of blessing.

To be opposed to revivals would be to cling to winter's snow and ice and cold and to resist the coming of spring; it would be to welcome ignorance, rather than a revival of letters; it would be preferring an endless night to the coming of a glorious day; it would be choosing sickness and suffering instead of returning health and strength, slavery and bondage instead of freedom and privilege, religious indifference instead of the joy of salvation and the blessing of service to Jesus and to others in the name of our Saviour.

RELIEF AND ANNUITY BOARD MEETING

As the Mississippi representative it was my privilege to attend the annual meeting of the Relief and Annuity Board in Dallas January 17th. The meeting was well attended, all States except four being represented. One could not help being impressed with the serious mindedness and earnest concern of each member of the Board for the welfare of our Institution.

The report of the committee on Service Annuity Promotion made its report which shows there is some progress being made in this part of the work of the Board. All progress here however, has been made under staggering difficulties because of conditions over which the Board has no control. This is an effort in the right direction and the service annuity plan commends itself to the highest form of consecrated intelligence.

Report of Secretary Watts revealed the fact

that the work of the Board has been handled with a high degree of efficiency and in every way satisfactory to the members of the Board.

The investment committee is made up of as fine, capable and godly business men as can be found in the Southern Baptist Convention. These noble men have pursued their task in the greatest kind of earnestness always having in mind the things for which the Board exists, "The future well-being of the ministry." These men give time and energy without cost to the Board.

The fundamental reason for the Board's existence from the first was Ministerial relief and this presents a very sad picture. The management of the relief department has been very satisfactory to the people who have accurate information concerning its work. There has been a constant decline in income to the relief department and for that reason the help rendered each individual has had to be reduced. In 1931 the Board paid \$132,356.41 in relief benefits, in 1932, \$108,070.57, in 1933, \$67,082.30, and the conditional appropriation for 1934 is \$64,171.38. This conditional appropriation for the relief department is a great grief to the Secretary and to each member of the Board. Question would arise why has the relief department been reduced to the small amount mentioned above?

Income paid to this department has constantly dwindled until it reached this low point. Every dollar received from the churches of the Southern Baptist Convention goes to the relief department. Not even the cost of a postage stamp is taken out, every dollar goes to the needy and worthy beneficiaries. The total number of beneficiaries on the roll now is 1,012, and one hundred and fifty-seven applications are held on the waiting list. All of these one hundred and fifty-seven are no doubt worthy of relief and it is the regret of the Board, through lack of funds, all of these cannot be helped.

The Relief and Annuity Board cannot create funds, it can only distribute. The only way the Board can increase to the beneficiaries is for the churches to increase contributions to the cooperative program. As the Mississippi representative of the Board I would urge every pastor and every church to lend the heartiest cooperation in support of our cooperative program, so that the Board may be able to give adequate relief to all who are in need.

J. W. Mayfield

—BR—

The Washington report shows that more than 3,000,000 Mexicans have returned from the States to Old Mexico within the past three years. Sr. Efrain G. Dominguez, former Home Board missionary in San Antonio, and vice-consul of Mexico at Laredo, Texas, a border town to Old Mexico, says that 25% of these Mexicans going back to Mexico from the United States are of Protestant religious faiths. From Mexico there comes glorious foreign mission echoes of the home mission work carried on the South through the years. These Christians pass on the Gospel to others with the same faithfulness and loyalty that they have witnessed in the home missionaries who have won them to Christ.

—BR—

In defining the prime purpose of the Home Mission Board, Dr. J. B. Lawrence, the executive secretary says: "The Board has found it necessary to re-define Mission work. It is interpreting 'Missions' to mean primarily the 'making and baptizing of disciples.' The Board believes that God-called men speaking out of a heart of love to lost men about Christ and urging them to accept Him as their Saviour is primarily, fundamentally and essentially Mission work. Believing this, the Board is giving pre-eminence in its Mission program to the work of preaching the Gospel.

—BR—

If your subscription expires February or March 1934 please let us have your renewal at once

—BR—

"The time is on us to contend once more very earnestly for the faith delivered to the saints."

CHRISTIAN EDUCATION

H. R. Stone, Sr.

(Requested for publication by the Lauderdale County Baptist Association).

The theme assigned to me, to some, may seem old. It is old, old as the Christian religion. But the problems involved are so vital as to keep the subject ever new.

If our Association is to function as a Christian organization, it must plan for, and through its churches, work for the development of true Christian character, which is the ultimate aim of Christian education. Then what is true Christian character? What does it involve? It involves the development of a human life in its four-fold nature, to-wit, in its physical, its mental, its moral, and its spiritual. Every normal individual has the four natures; and to dwarf one of them in its development is to mar the life. Therefore our program must be comprehensive enough to cover the proper growth of all.

Take the physical body. From the Christian viewpoint, the body is a temple, or holy house, for the indwelling of the mental, moral and spiritual life, and if we are to work wisely in our program of Christian education, our plans must be broad enough to provide those things that are productive of sound bodily growth, and also plan to avert those influences and practices that hinder and destroy such growth. Likewise, the wide-awake Association will, through its churches, plan and work for the healthy growth and development of the mental, moral and spiritual natures, for it is in the rounded development of all, that you attain the much desired product, Christian character.

In all of our planning and working in this phase of the Kingdom program, and it is Kingdom work, we should ever bear in mind that the proper development of the rounded life cannot be accomplished by force.

The laws of growth are so ordained by the All Wise Creator that you cannot by force coerce the healthy growth even of your own child. We cannot coerce the plant in our fields to grow. All we can do is to prepare the soil, fertilize or stimulate it, and plant the seed; then by proper tillage keep the noxious weeds and grasses down, and by constant stirring of the soil, make the conditions for growth favorable. God has wisely provided His laws of growth. He brings the seed through its period of germination. He enables the tiny plant to draw from earth and air food for growth, and by His own plans enables it to unfold its blades and increase its stature of stalk, and finally to produce the full grown, ripened ear.

Now, brethren, if that be true of the unthinking, unfeeling plant, how much more is it true of the child that thinks and feels and wills—is akin to God? We must content ourselves in learning all we can about the laws of growth, and in remaining on the outside of them, and there energize our spirits in making most favorable the conditions conducive to proper growth. If we could meet every emergency in life for our children, make every decision for them and by force compel them to follow our findings of duty we might bring them to manhood or womanhood guiltless, but they would be moral weaklings destitute of character. Ours is the difficult task of providing proper facilities; guiding here, teaching there, and by precept and example ever leading them to do the things conducive to growth. Theirs is the duty to do; ours to encourage, to incite, to urge to the task, whose faithful doing brings growth. Gladly would we, if we could, do their tasks for them. But we cannot, except to their hurt. With the same profit to your child can you eat its meals for it and nourish its body, that you can make all its moral decisions for it and expect moral character.

Then for the difficult task of developing rounded Christian character what agencies have we? I will name three. The home, the church, the denominational schools.

Some may ask, why not include society. I wish we could. But can we? Have we not rather a

man's job to hold social influences in restraint to save marring and hurting the child? The radio, with its jazz; the picture show, with its enticing suggestions of evil; the automobile and good roads, with their possibilities for moral delinquencies; and the unbridled liberties of the youth of today, either permitted by parents or boldly assumed by our young people, tend to make the social conditions a menace to the development of true Christian character, rather than an aid to proper growth.

Nor can we depend upon our schools, other than denominational, to work out this problem to full completion.

Our state schools provide in a splendid way for the physical and mental development of our boys and girls, and we have provisions in our statutory laws for teaching morals and good manners in our state schools. This course of study, under the law, is to be prepared by the State Superintendent of Education, the Attorney General of the State, and the Secretary of State. These men are commanded to include in that course of study the (Mosaic) Ten Commandments. But the law further provides that the course of study is not compulsory upon any child whose parent or guardian objects. The statute further provides that no doctrinal or sectarian teaching shall be permitted in such schools. This statute is a tremendous limitation upon the teacher, who desires to develop in the boy or girl high moral character. No provision is made for the development of the spiritual life of the students in the state schools nor can such provision safely be made. It makes no difference how earnest and how spiritually consecrated these teachers are, they are by law limited. They are denied the right to bring to bear upon the spiritual and moral life of the student the great doctrinal teaching of the Bible. Nor have we of the Baptist faith the right to ask that this limitation be removed, neither have those of any other faith and order. To remove it would result in wreck and ruin to the cause of religion.

We therefore conclude that the home, the church and the denominational schools are the organized agencies which we have for the development of Christian character, and we will discuss these, abt, in the order given.

First, the Home.

Is the American home breaking down as an agency for the proper development of child life? We frequently hear this. It is true that times have changed. Fathers and mothers seem to be engulfed in new problems—problems that call them away from the home and the growing child life therein. We need a summons back to this initial unit of government. We need a closer living with our children, and a deeper study of God's word in the home. We need to hear again and again the command of old: "And thou shalt teach these words which I command you diligently to thy children, thou shalt talk of them when thou sittest down, and when thou walkest, and when thou liest down." Not much room for social clubs left there. Brethren, in the home, the wide-awake Christian parent has the first and largest opportunity to lead, almost to nurse, the child into the kingdom. We need an aroused awakening touching our opportunities and responsibilities in the home.

(Continued on page 15)

THE PRIMACY OF EVANGELISM

A. T. Cinnamon

The Commission of our Lord, as given by Matthew, sums up His whole program for His disciples in carrying on His work "unto the end of the age." That program was so to proclaim the Gospel that hearers would become disciples.

These disciples were to baptize, symbolizing their enlistment and organization into groups of believers, who, in turn, were to be taught or trained to observe all His commandments, thus forming an endless chain to win the world to Christ, until He comes again.

Groups of believers, or churches, have His full authority to employ all methods and agencies

necessary to carry out this program, which provides ample sanction for all our church activities, as well as cooperative and denominational enterprises, and with the promise of His empowering presence and gracious blessing. It may be questioned, however, whether we have not sometimes over-emphasized some of our collateral agencies and enterprises at the expense of soul-winning evangelism. In His commission, our Lord gave the primacy to "making disciples," and what He put first, should not be subordinated to anything else, however important and valuable we may consider them to be in themselves. He "came to seek and save the lost," and said "As the Father sent me, even so send I you." Therefore, in point of time, place and effort, evangelism must have the place of primacy by every loyal follower and church of His, today, and until He comes again. For this primacy, Scripture presents at least three main reasons:

First. Because the Nature of God and Christianity requires it. Christianity presents God as the loving, seeking Father, "not willing that any should perish, but that all should turn to Him and live." This no other religion in the world ever did. Only this explains the incarnation: God, in the person of Christ, humbling Himself to be born into our race, that He might seek and save lost mankind. Now, God incarnated in His born-again children, are His "ambassadors," revealing God in His redemptive purpose, reconciling men unto God.

Second: Because of the Nature of Mankind. The whole race is "blind, and led captive by Satan." Yea, "dead in trespass and sin," and the Gospel of Christ with its blood atonement, is the only Power able to give life to those dead souls. Only when thus "made alive," can they be enlisted, organized, taught, and made to function as "citizens of the Kingdom." Until then education, cultural environment, and social Utopias, are impotent and vain.

Third: The Nature of Churches, as Executives of the Kingdom, must of necessity be evangelistic, else they will be sterile, dry up, and be snuffed out, like a candle.

CONCERNING THE RELIEF AND ANNUITY BOARD

—O—

1. It was created by the Southern Baptist Convention as its pension agency in 1918.
2. It has enjoyed a steady and substantial growth. Its assets were \$106,000.00 in 1919; they are \$4,016,000.00 in 1934.
3. It has paid in benefits to date—relief, \$1,700,000.00; annuities, \$550,000.00. Total, \$2,250,000.00
4. It has earned on its investments nearly \$2,000,000.00.
5. It has added to its reserves since the economic depression began \$1,000,000.00.
6. It has sustained only negligible losses on its investments.
7. It is as ably managed as are the great life insurance companies and trust companies.
8. It is paying quarterly relief benefits to nearly 1,100 ministers and widows.
9. It has over 2,000 participants in its annuity plans.
10. It is paying monthly annuity benefits to nearly 300 ministers, missionaries, widows, and orphans.
11. It earnestly desires to serve every preacher and missionary in the bounds of the Convention.
12. How much are the churches and pastors willing to cooperate with this Board in administering relief to their dependent aged ministers and widows, and in making its Service Annuity and other special plans really effective in preventing old age dependency among their preachers?

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. A. J. Aven, Clinton, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young Peoples Leader—Miss Edwina Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

PRAYER CALENDAR

1—Thursday
Pray for Miss Martha Franks, educational work, Tsining, China.
2—Friday
Pray for Mrs. S. L. Ginsburg, evangelistic work, Sao Paulo, Brazil.
3—Saturday
Pray for Misses Susan Anderson and Neale Young, educational and evangelistic work, Abeokuta, Nigeria.
4—Sunday
Pray for faithful observance of the Week of Prayer for Home Missions, March 5-9 inclusive. Pray also for church services, mission Sunday schools, sanitorium, rescue missions and all other work of Home Mission Board.
5—Monday
Pray for teachers and students in Home Board schools in southland, Panama and Cuba.
6—Tuesday
Pray for Home Board missionaries as they visit in homes on their fields.
7—Wednesday
Pray for growing revival on home mission fields and for mid-week prayer meetings in Home Board institutions.

—o—
We are approaching another season of prayer for Home Missions. Mrs. W. J. Cox has this to say of our seasons of prayer: "They mark the boundaries of our spiritual interests and obligations, and the field is the world." Certainly we will show our interest in our homeland by observing each program during the week of March 5-9. The appealing subjects are as follows:

MONDAY: March 5, 1934
SUBJECT: The Entrusted Message.
"Whosoever shall call upon the name of the Lord shall be saved."—Rom. 10:13.
TUESDAY: March 6
SUBJECT: The Need of the Message.
"How shall they call on Him in whom they have not believed?"—Rom. 10:14.
WEDNESDAY: March 7
SUBJECT: Our Responsibility for the Message.
"How shall they believe in Him whom they have not heard?"—Rom. 10:14.
THURSDAY: March 8
SUBJECT: The Necessity of Special Messengers.
"How shall they hear without a preacher?"—Rom. 10:14.
FRIDAY: March 9—10:30 A. M. to 3 P. M.
SUBJECT: Our Task—Sending the Messengers.
"How shall they preach except they be sent?"—Rom. 10:15.

Report of Committee on Suggested Change in Constitution

We your committee to suggest advisable changes in W. M. U. Constitution present the following report:

Article III. Officers

Section I. The insertion of the word **Treasurer** in the list of officers.

Section II, Election: All officers with the exception of the Corresponding Secretary and the Young People's Leader shall be nominated by a nominating committee (as hereinafter provided) on the second day of the annual meeting; election shall be by voice except in case of more than one nominee when election shall be by ballot. Both the Corresponding Secretary and

YOUNG PEOPLE'S COLUMN

ATTENTION, COUNSELORS

Have you studied the manual for your organization? Have you studied the 1934 W. M. U. Year Book? Don't be like the Israelites, trying to make bricks without straw. Use these helpful suggestive materials and increase the value of your missionary education organization to your membership. Manuals and Year Books are supplied counselors free by state headquarters and have been sent to all counselors, whose names are on the mailing list.

Keep the G.A.'s advancing in Forward Steps and R.A.'s reaching on to higher ranks. It is very well to award the recognition for such progress before the W. M. S. giving the G.A. or R.A. opportunity to show what has been done in fulfilling requirements for this recognition.

If you are rightly concerned about what your G.A.'s and R.A.'s are reading, you will be zealous to put "World Comrades" in their homes. Present the magazine to the mothers in W. M. S. explaining the value of the magazine to them, take their subscriptions and forward them to III Comer Building, Birmingham, Ala. Subscription is \$1.00 a year. The same is true of the "Window" for Y. W. A.'s. This will make a real contribution to the life of your young people.

MARCH FORWARD IN MARCH

Without fail have the special prayer program for Home Missions. Give each young person the opportunity for making a gift. Ask the pastor for the Wednesday evening hour and present a program with the young people. Make them know that we are to present "Christ in America" as well as to the ends of the earth.

RIDGECREST PLANS

Dr. Charles A. Wells of New York City who is a great missionary lecturer and illustrator will give us two days. The coming of Mr. Wells is a really unusual feature. He goes from Ridgecrest Y. W. A. Camp to the B. Y. P. U. of America meeting in Pittsburgh to stay the entire time which shows how young people rate him. He is not just the customary "chalk talk with song" type but brings truly gripping messages plus the illustration.

R. A. COUNSELORS

The "Guide to the Guide"! I want to call your attention to the "R.A. Counselors' Guide" which can be bought for 25c from the Literature Department, III Comer Building, Birmingham, Ala. This is most helpful.

the Young People's Leader shall be nominated by the W. M. U. Executive Board and elected by the State Convention Board.

By-Laws

Article I. President

Insert after close of the first sentence the words: "She shall be ex-officio a member of all standing committees."

Article VIII. Executive Board

Section I. (a) Insert the words: State Young People's Leader."

(b) Change last sentence to read: The President, Corresponding Secretary and Recording Secretary of the Union shall hold like positions on the Executive Board.

Article XI. Nominating Committee

Substitute in first sentence in place of "sixteen," the number eight, and in place of "two," the number one.

In Section on duties of nominating committee omit second and third paragraphs.

Article XII. Delegates to Southwide W. M. U. Convention

Delegates to the annual meeting of Woman's Missionary Union shall be selected from the list of those sending their names to State W. M. U. Headquarters office not later than two weeks prior to the annual meeting. The appointments shall be based on an equitable distribution according to districts and one delegate from each district shall represent Young People's organizations.

Article XIII. Reports.

Article XIV. Amendments.

Signed:

Mrs. Christopher Longest,
Mrs. George W. Riley,
Mrs. Ned Rice,

Committee.

—BR—

CONTENTMENT

By Clyde Edwin Tuck

The realm of Contentment, oh where does it lie,
In what climes of the earth, on what orbs of the sky?

Is it found in the far lands where men seldom roam,
Or is it near by in the kingdom of home?

Is it found where the rich rears his palace of pride,
Or where love and good will in the cottage abide?
Is it found on precarious pathways of fame,
Or the trails of the humble the world does not name?

Is it only in youth that we travel this road,
When all is a wonderland, fairies' abode,
Ere ever our dreams have been shattered by care,
Or grief's scalding tears their deep channels wear?

Or, maybe that happy state only belongs
To springtime's sweet laughter and roses and songs,
To summer's green fields with their billowy blooms,
Or to autumn when flaunting his oriflamme plumes.

Perchance in old age we shall find what we seek,
When life's fires have burned low and the spirit is meek,
And memory comes to transport us away
To Arcadian isles of our loved yesterday.

Oh, the paths they are many we seek to this goal,
This Atlantis of rest and of peace in the soul;
We may search everywhere, the wide-world around—
It is only within us this kingdom is found.

Jefferson City, Mo.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Secretary

P. I. LIPSEY, Editor

SUBSCRIPTION: \$1.50 a year, payable in
advance.

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

Our Advertising Department is in charge
of Jacobs List, Inc., Clinton, S. C. Soli-
citing Offices: E. L. Gould, Manager, New
York Office, Room 2324, 551 Fifth Ave.,
New York, N. Y.; Franklin E. Wales, 6th
Floor, Marquette Bldg., Chicago, Ill.; Geo.
F. Dillon and Julian A. Kirk, 500 National
Fidelity Life Building, Kansas City, Mo.;
G. H. Ligon, 421 Biltmore Ave., Asheville,
N. C.; J. W. Ligon, 729 Park Drive, N. E.,
Atlanta, Ga.

East Mississippi Department

By R. L. BRELAND

A LOVE STORY

(I John 4:19)

"All the world loves a lover." A love story is read by the oldest of us with delight. That is because the sentiment called love has a spark somewhere back in every soul. The sweetest love story in all the world is that found in the Bible. Pathos, tragedy, drama, wooing—all these are found in it and then more. It is a wonderful story of love from Genesis to Revelation.

I. He, God, loved us first. Ours is, in a sense, a selfish love—"We love Him because He first loved us." How He loved us: "God so loved the world that He gave." His Son was the gift. "Behold what manner of love." The Son gave up heaven, suffered much and then gave His life for us. Such manifestations of love none ever knew. His was an unselfish love. "When we were yet sinners, Christ died for the ungodly." He has wooed us through all ages of the world's history. We have been a stubborn and rebellious people, yet He loved and sought us: "The Son of Man is come to seek and to save that which was lost." We cannot understand such love, yet the Word says: "He loved us first," from the foundation of the world.

II. We love Him—"because He first loved us." As the gospel story reveals His wonderful love and the Holy Spirit brings it home to our hearts, gradually perhaps our stony hearts are melted under the powerful force of His love and we yield to Him. As we yield to Him we are moved to repentance, a godly sorrow for sin, and then faith comes and the Spirit works and we are changed, regenerated. We then love Him whom once we hated. All unsaved people hate God; all saved people love God. Loving Him we naturally want to obey Him. "If you love me, keep my commandments." So lovers manifest their love, as God loved us and mani-

festated His love for us. So we confess Him, we follow Him in baptism and church membership, we live the Christ life. Thus we manifest our love for Him, and in His service. "We love Him, because He first loved us."

III. The union of true love brings union of lives. The lovers are married. This relationship is used as a symbol of the relationship between God and His church. It also is symbolic of that union between Christ and His redeemed. Holy and wonderful relation! Married unto Christ. While betrothed the groom arranges a home for his bride. Even so Christ is now away preparing a place for His bride. He will come back one day, perhaps not so long away, and get His bride, all those who love Him, and away to the Father's house for the marriage feast of the Lamb. Thus the union of the lovers as mentioned in this most wonderful love story brings marriage and a home in heaven. What a love story! The sweetest ever told.

Do I love Him? Am I saved? Am I betrothed unto Jesus my Savior? These are questions that should be pondered by all, and never be satisfied until we can really and truly answer all of them affirmatively. "Tis the sweetest story ever told."

—O—

Mrs. Martin, wife of Dr. H. L. Martin of Senatobia, was in the Baptist Hospital, recently for treatment but is much improved.

Dr. T. T. Martin closed a series of sermons with the Water Valley Baptist Church Sunday night, Rev. J. M. Metts, pastor. His messages are worthwhile.

The recent statement in the Record as to the splendid work done by Rev. L. S. Cole, pastor at Marks and Walnut, was inspiring and shows that evangelism is still much alive. Bro. Cole is one of our good pastors and most energetic workers.

I am in sympathy with the meeting mentioned by Rev. B. E. Phillips last week. Let the arrangements go on unabated.

A letter from Rev. E. J. Hill, Memphis, brings us this encourage word: My health is still improving. The Lord willing, I want to get out of Memphis this summer for a few meetings . . . I am just "rearing to go." May it be so with him.

Rev. B. E. Phillips: "That is a good message in the Record on baptism. I enjoy your writings. I am shut in on account of cold, but am better. Hope to see you at Jackson at State Sunday School and B. Y. P. U. Convention. "Thanks."

The greatest need of our age is a praying people. All who say prayers do not pray. Prayer is more than saying words. It is living our prayers. When we are ready to do what we ask God to do as far as we can, then we can pray.

—BR—

"The professor had asked time and again for the students to put more personal touch to their themes, so one of the papers received ended thus:

"Well, professor, how are the wife and kiddies, and, by the way, before I forget it, could you lend me five dollars?"—Ex.

"EVANGELISM"

—O—

What is evangelism? It is the promulgation of the gospel of Christ. What is the gospel of Christ? It is glad tidings; good news concerning Christ. How is the gospel promulgated? It is done by open declaration; by preaching or teaching; either orally, or in writing.

Lecturing on Christian duty, good morals, practical righteousness, civic righteousness, etc., all have their places and are good work; but are not the gospel. Now, there are many ways to assist in the promulgation of the gospel; such as giving for the support of it, song and prayer, personal work, etc. But soliciting people to join the church, and urging them to confess Christ is not assisting in the promulgation of the gospel.

Too much of that is being done, the result of which is filling the churches with unsaved people who do not know what the gospel of Christ is. It is impossible for those who do not know Christ themselves to win others to Him.

I do not write this to discourage personal work, but to show the scriptural way of winning souls to Christ. The apostle Paul said, by the inspiration of the Holy Spirit: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Also: "It pleased God by the foolishness of preaching to save them that believe."

The Lord illustrated the promulgation of the gospel by the parable of the sower. The preaching of the gospel is like sowing seed. Good seed are sown in good ground; the seed comes in contact with heat, moisture, plant food, etc.; the result of which is first, life, then—after watering and cultivating—fruit. The words of the good news, of how Christ died for our sins, was buried and rose again the third day, are sown, by the mouth or pen of the preacher or teacher. These words, when pregnant with the power of the Holy Spirit enter into the hearts of men through the physical ear or eye. When the words are understood, believed, and the Christ of the message received, the effect is LIFE. It is new life, not a renewed life.

The one thus hearing, understanding, believing, and receiving the Lord Jesus as Saviour, becomes—by regeneration—a child of God. Jno. 1:12, 13. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will

Help Kidneys

If poorly functioning Kidneys and Bladder make you suffer from Getting Up Night, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex) — Must fix you up or money back. Only 75¢ at druggists.

of man, but of God." Gal. 3:26. "For ye are all the children of God by faith in Christ Jesus." James 1:18 "Of His own will begat He us with the word of truth." I Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." The Lord Jesus said: "The words that I speak unto you, they are spirit, and they are life." A careful reading of the book of the Acts will convince any Bible believer, that salvation follows the preaching of the fundamental doctrines of "How that Christ died for our sins"; and was "raised again for our justification." No other kind of preaching ever wins a soul to Christ.

The worst possible form of so-called personal work, is that, of visiting and soliciting the unsaved to become members of the church. That is too much like making recruits. God does not need recruits; but men, women, boys and girls need salvation. Our business is to sow the seed-words, preach them, preach them, and preach them again. Also teach them, explain the scripture of the way of life to them, teach them; and teach them again, and let God do the adding to the church.

Evangelism is not a social or commercial enterprise, but a sublime task. It is grave. May God help us to get a true sense of, and a new "grip" on evangelism.

—J. E. Heath.

—BR—

"The formula of civilization is liberty limited by law."

—O—

Judge—"And what did you do when you heard the accused using such awful language?"

Policeman—"I told him he wasn't fit to be among decent people, and brought him here."

Do you lack PEP?

Are you all in, tired and run down?

WINTERSMITH'S TONIC

Will rid you of

MALARIA

and build you up. Used for 65 years for Chills, Fever, Malaria and

A General Tonic

50c and \$1.00 At All Druggists

HERE'S WHY I HAVE
FEWER COLDS
..VICKS NOSE DROPS



HERE'S WHY WE HAVE
SHORTER COLDS
...VICKS VAPORUB



(Full details of Vicks Colds-Control Plan in each Vicks package)

VICKS PLAN FOR BETTER CONTROL OF COLDS

Sunday School Lesson

W. A. Sullivan

March 4, 1934

The Claims of Jesus
Matthew 11:1-12:50

Dr. John A. Broadus says (Commentary on Matthew) "The arrangement of Matthew, in chapters 5 to 13, is not chronological but topical." Dr. A. T. Robertson says (Word Pictures in the New Testament) "Matthew follows the general outline of Mark, but the events are not grouped in chronological order." The fifth, sixth and seventh chapters of Matthew we call the Sermon on the Mount. In the eighth and ninth chapters we have a group of miracles which we studied under the general topic: Jesus Helping Human Need. In the study of chapter ten we took as our main thought: *Helpers Helping Jesus Help Human Need*. We come now in chapters eleven and twelve to a group of some great sayings of Jesus the unifying theme of which seems to be: *The Great Claims of Jesus*. What did Jesus claim for Himself?

1. **That He Is the Messiah** (Matt. 11:2-26). John the Baptist was held prisoner in Machaerus east of the Dead Sea. He sent certain of his disciples to Jesus in Galilee saying, "Art thou he that cometh, or look we for another?" The phrase "he that cometh" (ho erchomenos) is used in both the Old and New Testaments to refer to the Messiah. It had once been plain to John that Jesus is the Messiah. Now after having been cast into prison, and having developed "a prison mood," he needs to be reassured. So in reply to the question of John Jesus said (Matt. 11:5-6) "Go and show John again the things which ye both hear and see: the blind receive their sight, and the lame walk, and the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached unto them, etc." The prophets had foretold (Isa. 29:18; 35:4-6; 49:51-53; Psa. 22:26) that the Messiah would do all these things. Probably John's doubts were dispelled by the report which his disciples carried to him as he languished in prison. There is nothing that will more effectively drive away the prison mood than a contemplation of what Jesus did and what the prophets said about Him. At any rate as the disciples of John took their leave of Jesus, He bore His great testimony concerning the Baptist. He assured the multitudes about Him (Matt. 11:14) that Malachi's prophecy (Mal. 4:5) concerning the coming of Elijah was fulfilled in the life and ministry of John the Baptist. Thus by implication He presented Himself as "The Messenger of the covenant" whom John the Baptist (Malachi's Elijah) proclaimed.

Jesus was deeply moved on this occasion. He realized that His claim to be the Messiah would be re-

jected by His own people, as a whole. He cried out "He that hath ears to hear let him hear." He reminded His hearers that they had rejected John the Baptist because of his austerity and because he had lived the life of a recluse. They now reject Him because He is the very opposite to John. They remind Him of children in the marketplace refusing to play either funeral or wedding. He admits that He and John are different. That is God's way. The wisdom of which way is justified by results. He warns those who rejected His claims that in the day of judgment it would be more tolerable for Sodom and Gomorrah than for them. Yet there were those who did accept Him. He was profoundly grateful that although the truth of His claim was hidden from those who, in their own eyes, were wise and prudent, it was revealed to those who with childlike attitude were waiting for the consolation of Israel.

2. **That He Alone Reveals the Father** (Matt. 11:27-30). He made the astounding claim that all things had been delivered unto Him by the Father. One is reminded of the statement in the gospel by John (3:35) "The Father loveth the Son and hath given all things into his hands." Furthermore He says that He alone can give personal knowledge of the Father. Again one is reminded of the word of Jesus (John 14:9) "He that hath seen me hath seen the Father." His revelation of the Father is the act of His sovereign will (Matt. 11:27). Yet He invites all who are weary and heavy laden to come to Him. All who will may come. He promises (Matt. 11:28-30) refreshment, fellowship, light, rest, and peace to all who come. So men are not kept away from God and from the kingdom of heaven by the sovereign decrees of God. They are kept away by their own rebellious wills.

3. **That He Is Superior to the Most Venerable Religious Institutions** (Matt. 12:1-13). This claim may not seem strange and unreasonable to us, but it seemed so to the Pharisees. The sabbath was their most venerated religious institution. Tradition and superstition blinded them to its true meaning and use. They attached more importance to its formal observance than they did to the very preservation of life itself. Jesus would have them know that men are not made for institutions but that institutions are made for men. He boldly said (12:8) "The Son of Man is Lord even of the sabbath day," and proceeded immediately to work a miracle of mercy in open defiance of their religious prejudices. In doing so He brought down upon Himself the violent wrath of the Pharisees who "went out and held a counsel against Him that they might put Him to death." He withdrew from them and went on with His work of teaching and healing the multitudes. Religious institutions and forms have outlived their usefulness when their preservation or observance would hinder in the freedom of one's ministry to human need. The object of our supreme worship and

veneration is Jesus Christ, not some religious custom.

4. **That He Had Power to Cast Out Satan** (Matt. 12:22-37). That Jesus was casting out demons there could be no doubt. That fact was so obvious that "The people were amazed and said, Is this the Son of David?" The Pharisees, however, had their explanation, saying, "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." By irrefutable logic Jesus refuted their argument and reduced their position to an absurdity. He boldly proclaimed that He "Cast out devils by the Spirit of God." That is to say evil spirits in the loves of men were cast out by the Spirit of God. It was the work of the Holy Spirit. The Pharisees said it was the work of Beelzebub, the prince of evil spirits. Thus they blasphemed the Holy Spirit. They committed the unpardonable sin by charging that the work of the Spirit of God was the work of the devil himself. However Jesus met the devil face to face. He recognized demons as personal malignant spirits. He cast them out "with His word" (Matt. 8:16) and "by the Spirit of God" (Matt. 12:28). That is to say, the word of God is the instrument, and the Spirit of God is the personal agent, by which the human spirit is delivered from the power of the devil. There is no other way.

5. **The Claims Tested** (Matt. 12:30-50). Are these great claims of Jesus true? The Pharisees challenged Him to prove it. He recognized their wicked hypocrisy, but He did not hesitate to meet their challenge. Said He (Matt. 12:40) "As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." His death and resurrection is the answer, the sign, to those who would doubt or deny His claims. They who reject Him will find their latter end worse than the judgments pronounced by the prophets against Nineveh and the godless nations of Solomon's day. They who seek deliverance in their own strength and wisdom go from bad to worse. They who accept Him and do the Father's will are members of the family of the redeemed, the new humanity of which He is the Head.

—BR— QUOTATIONS

"One of Moody's sayings expresses exactly the position that I hold—'You would have a queer kind of Bible if everybody cut out what he wanted to.'"—Prof. O. T. Allis, Founder's Week Conference, Moody Bible Institute.

"I seek to present the Bible as it is to men as they are."—Harlin J. Roper, Founder's Week Conference, Moody Bible Institute.

"The success of the preacher of the Gospel is proportionate to his earnestness."—H. W. Ferrin, Founder's Week Conference, Moody Bible Institute.

"As every blade of grass, lifting its spire heavenward to the morning sun, has its own drop of dew, not one forgotten, so God deals personally, individually, with each

STOP THAT COLD

DISTRESSING cold in chest or throat, that so often leads to something serious, generally eases up in five minutes when soothing, warming Musterole is applied. Rubbed in once every hour, relief usually follows in five hours.

Better than a mustard plaster, Musterole gets action because it's NOT just a salve. It's a "counter-irritant"—stimulating, penetrating, and helpful in drawing out pain and infection.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Radio: Tune in the "Voice of Experience," Columbia Network. See newspaper for time.

FREE—Write name and address on Musterole carton, mail to Musterole Co., Dept 20, Cleveland, Ohio, and receive free a regular 35¢ package of Musterole Cold Tablets.



one of His own."—Max I. Reich, Founder's Week Conference, Moody Bible Institute.

"When on the mountain top, make great decisions."—Dr. R. C. Thomas, Founder's Week Conference, Moody Bible Institute.

"We have been hearing of 'German Christians' who want to do away with the Old Testament, but before we lament their depravity let us remind ourselves that our own higher critics are only a step behind."—Prof. O. T. Allis, Founder's Week Conference, Moody Bible Institute.

"Book sermons on God's Book are an excellent sort of book sermons!" "Your pulpit is above the floor—keep it there; a lookout!"—Gustaf F. Johnson, Founder's Week Conference, Moody Bible Institute.

"There is no use of talking about happiness if the sin question is unsettled in your life."—Max I. Reich, Founder's Week Conference, Moody Bible Institute.

"I am sure that if God hates anything more than another it is religious hypocrisy."—W. L. Pettingill, Founder's Week Conference, Moody Bible Institute.

"A university professor has said, 'God is the integrating principle of the universe.' We cannot say, 'O thou integrating principle of the universe, forgive us our sins.' You might as well pray to the law of gravity."—Max I. Reich, Founder's Week Conference, Moody Bible Institute.

"If sheep are not sheared they drop their wool." "If we settle God's right to the wool of His sheep, we settle the world's destiny."—

DO YOU NEED A TONIC?



Mr. W. B. Seymour of 604 So. College St., Dothan, Ala., said: "I have depended upon Dr. Pierce's Golden Medical Discovery for years as a tonic and builder. I find it very beneficial whenever my appetite becomes poor and nerves bad. As a spring tonic the 'Discovery' cannot be equalled to tone up a weakened body." Write to Dr. Pierce's Clinic, Buffalo, N. Y. New size, tablets 50 cts., liquid \$1.00. Large size, tabs. or liquid, \$1.35. "We Do Our Part."

REMOVING THE BLIND SPOT

In his address at Washington before the Northern Baptist Convention, Reverend James D. Morrison made this thought-provoking statement: "The church has had a great deal to say in recent years about the selfish, short-sighted, and un-Christian practices of an industrial order that saps the life blood from the worker and throws him on the scrapheap at forty-five or thereabouts. But all the while she seems to have had a blind spot with regard to her own practice of conveniently forgetting her own servants who have toiled faithfully, oftentimes at a salary which prevented them from laying by anything for the premature retirement to which she had forced them."

The Relief and Annuity Board of the Southern Baptist Convention is the answer to this indictment. The growing work of this Board is the effort of an entire denomination to deal justly with its faithful and worthy servants. Much has already been accomplished and will yet be accomplished by this Board through its old Annuity Fund. Then our foreign missionaries are all being protected against dependency in old age or disability through the special Pension Plan now being administered by the Relief and Annuity Board, and vastly more will be accomplished through the successful working and the wider application of the Service Annuity Department. To this end the churches of the Southern Baptist Convention are now called upon to give evidence of having a good conscience toward God and their ministers by their readiness to participate with them in this far reaching plan for the prevention of old age dependency. Churches that can do this and neglect or refuse to do it cannot be said to be less selfish, short-sighted, or un-Christian than those industrial organizations that have failed to provide against the dependency of their employees. Worldly interests will doubtless say to such churches, "Physician, heal thyself."

Southern Baptists denominationally can accomplish much through their Relief and Annuity Board, but "this much" will depend upon how much they will cooperate with it.—Thos. J. Watts, Executive Secretary, Dallas, Texas.

WINONA

In order for the many readers of the Baptist Record to know about the wonderful achievements of one of our young Winona boys I am writing the following article hoping that it will be published in this great paper.

It was while he was sitting alone in his home reading his Bible that he decided to change from his life of sin and live for Christ the rest of his life. After having made up his mind to become a follower of Christ he walked down the aisle of our church the following Sunday and made a public profession of his faith, and was received into the fellowship of our church. Not long after this great step in life he was

elected president of the B. Y. P. U. and it was while he was working in this capacity that he realized that God had called him to preach His word to the people of the world. From that day on he studied his Bible more and more each day in order that he might know more about God and the things he should preach to the people. The more he studied about God the more anxious he became to preach the word of our Lord to those that needed to hear it. He hardly knew where or how to begin his work but after thinking over the matter for a great while he thought of a church out in the country that there had been no service for several years. Every one had lost interest and naturally the church had to give up its services. This young man made up in his mind that a person would need no better place to begin his work than at this particular church. Having made up his mind to start here he went out into the neighborhood and announced that there would be preaching services at the church on the following Sunday afternoon. Only a few people came to hear him but the few people were so impressed with the sermon of the young man that they invited him back to preach to them again on the following Sunday afternoon. This second service was attended by a much larger crowd than the first. This of course encouraged the young man and he went to work trying to learn more about the Bible so that he could preach better for his audience. As time passed on more interest was taken in the church work by all concerned and now they have preaching service every Sunday afternoon and prayer service every Thursday night. There are between thirty and forty regular attendants at this church and every one is carried away with the wonderful work that is being done by this young preacher.

Not only is he doing this splendid work at the little church that he has reorganized but he is a faithful worker in our church—the First Baptist Church of Winona, Miss. He is president of the Senior B. Y. P. U. and teacher of the ten-year old boys' Sunday School Class. The church as a whole is proud that he comes from our midst and that it was our privilege to license him as a preacher of the Gospel.

This article wouldn't be complete unless I told his name and age. His name is W. M. Hull, Jr., and he is eighteen years of age having been born on April 26, 1915.

NEWS NOTES

Department of Young People's and Adult Sunday School Work, Baptist Sunday School Board. CONGRATULATIONS!—to the seventeen Young People's and Adult Bible classes in Mississippi who were awarded Standard recognition during the month of January. They are:

Fidelis, Brooksville Baptist Sunday school, Brooksville; Carroll, Clinton Baptist Sunday school, Clinton; Young Matrons, Drew Baptist Sunday school, Drew; Home Mak-

ers, Houston Baptist Sunday school, Houston; Mizpah, First Baptist Sunday school, Laurel; Go Get 'Em, First Baptist Sunday school, Leland; Captain Smith, Magee Baptist Sunday school, Magee; Christie, First Baptist Sunday school, Meridian; Junior Fidelis, First Baptist Sunday school, Meridian; L. L. L. Morton Baptist Sunday school, Morton; T. E. L., Morton Baptist Sunday school, Morton; Scripture Gleaners, Springfield Baptist Sunday school, Morton; T. E. L., Springfield Baptist Sunday school, Morton; Glad Girls, New Albany Baptist Sunday school, New Albany; Happy Girls, New Albany Baptist Sunday school, New Albany; True Blue, New Albany Baptist Sunday school, New Albany; Home Makers, Sturgis Baptist Sunday school, Sturgis.

This brings our total since Oct. 1, to 18. Our goal is 50. May we add the name of your class to our list next month?

WORK TO DO?

Seventeen Young People's and Adult classes in Mississippi were registered with the Department of Young People's and Adult Sunday School Work of the Sunday School Board during January, bringing our total, since October 1, to 10. Our goal for the year is 50.

There are MORE than 75 Bible classes in Mississippi that are not registered, and that need the free helps offered registered classes by this Department. Is your class missing these helps, and your teacher, the personal suggestions which will come to him from Mr. William P. Phillips, Secretary of the Department? If so, write your State Sunday School Secretary today for an application blank. Help your class and help your state by registering TODAY!

Three Home and Extension departments have been registered since October. Our goal is ten. Superintendents, take advantage of your opportunity!

SUMMIT

Ordained seven deacons at Summit Sunday, Feb. 11. Dr. W. T. Lowrey, Clinton, preached ordination sermon.

On Sunday morning, February the 11th seven brethren were ordained as deacons of the Summit Baptist Church. Dr. W. T. Lowrey of Clinton preached the sermon and it was well done. Dr. J. R. Carter of Magnolia delivered the charge in a fine way. Rev. J. A. Chapman of Summit led the ordination prayer. Brethren J. M. Kenna, J. I. Hurst and A. C. Reeves, deacons of the church, assisted.

Stop Headaches Right Now!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief.

CAPUDINE is liquid — already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

Deacons ordained were: H. T. Reeves, J. A. Jones, Donald P. Dunn, C. P. Coleman, L. E. Reeves, F. L. Kenna and Thomas Bowman.

Other phases of the services included music by the girls' quartette of Southwest Junior College presented by Mrs. Edna Watkins Hewett. Donald P. Dunn, one of the new deacons, rendered an enjoyable vocal solo. The weather was bad, but the people came anyway and we had an appreciative congregation.

—J. B. Quin.

"If people think apart, they will inevitably walk apart."

COLDS Go Overnight

When You Take This Famous Tablet in Time

BEWARE the cold that hangs on. It may end in something serious. Treat a cold promptly and treat it for what it is — an internal infection — and you will get results overnight.

Never let a cold go 24 hours untreated. At the first sign of a cold, take Grove's Laxative Bromo Quinine. This famous tablet stops a cold quickly because it is expressly a cold remedy and because it does the four things necessary.

These Four Effects

First, Grove's Laxative Bromo Quinine opens the bowels, gently but effectively. This is the first step in expelling a cold. Second, it combats the cold germs in the system and reduces the fever. Third, it relieves the headache and that grippy feeling. Fourth, it tones the entire system and helps fortify against further attack.

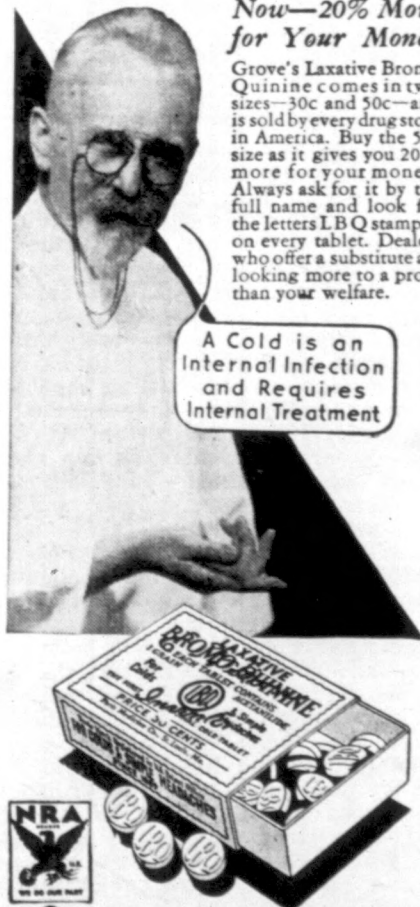
This is the treatment a cold requires and anything less is taking chances.

Grove's Laxative Bromo Quinine is utterly harmless and perfectly safe to take. It is, and has been for years, the leading cold and gripe tablet of the world.

Now—20% More for Your Money

Grove's Laxative Bromo Quinine comes in two sizes—30c and 50c—and is sold by every drug store in America. Buy the 50c size as it gives you 20% more for your money. Always ask for it by the full name and look for the letters L B Q stamped on every tablet. Dealers who offer a substitute are looking more to a profit than your welfare.

A Cold is an Internal Infection and Requires Internal Treatment



GROVE'S LAXATIVE BROMO QUININE

The Children's Circle

MRS. P. I. LIPSEY

My Dear Children:

I am sending today to Bro. O. C. Miller for our orphan children, \$18.40, for our February gift. I believe that is the largest sum we have ever sent for a long time. Aren't we glad our times are getting better? And to Dr. Hamilton at the Baptist Bible Institute goes \$11.00 for the use of Bro. Theodore Cormier. Last month we sent \$12.00 for Bro. Theodore, and these two amounts show that we are taking considerable interest in this fair-haired, blue-eyed young French preacher. Don't you think so? I am sure you will be deeply interested in the story he gives us this week of his personal work in Catholic-ridden Louisiana.

Today we had a letter from Jeannie and Ann Lipsey's Papa, sometimes called the Children's Circle's Papa! He hasn't said he was that, but he never forgets us, and that seems like it, doesn't it? He sent us this time \$6.00, which gives us a good send-off for this month. I am very grateful to him for this fine help he gives us, and I know you are too. He believes in helping orphans, and I think he will be pleased with the missionary work our young B. B. I. preacher is doing. His letter reminds me that I haven't asked you how many Valentines you got. He says Jeannie and Ann got lots of them. They are getting over measles all right—the little girls, I mean, not the Valentines!

I hope to hear from some of you; how many Valentines you got, and how many you sent, and which gave you most pleasure, giving or getting. I hope, also, that some of you will solve Mrs. Mayo's puzzle in today's paper: it is quite easy.

Love to you all from
Mrs. Lipsey.

Bible Story No. 8: March 1st A Little Girl Brought Back to Life, Luke 8:41-56

Jesus, on the east side of the Sea of Galilee, has just cast out from an afflicted man a multitude of demons. He went back then to Capernaum, where He had been staying, and found a crowd of people waiting for Him. The gladdest of all to see Him was James, an important man in the city, one who had charge of the worship in the church: he fell down at the Lord's feet, and begged Him to come to his house to heal his twelve-year old daughter, who was dying. While they were on the way, a messenger came from Jairus' home, to say that the little girl was dead, and there was not use to bring the great Doctor. But Jesus told him not to be distressed, only to have faith in Him, and his darling should be made well. When they reached the home, the usual custom at a house where one had died was already being carried out; hired mourners had come, who would keep up loud, mourning cries, and noises all through the night. Jesus said to them, Never mind about this, this little girl is going to rise up now as though she had been asleep, but they would not believe this unheard of idea. He put them all out except her father and mother, and His own three best friends, Peter and James and John, and bending over the little body, took her by the hand and said, "Little maid, get up." Her spirit, so lately fled, came back to her body, and she got up immediately. How pleased her parents were to get her something to eat, as He suggested, and how happy we are sure, they were hereafter to have this Person of love and power in their home! This is the first account of Jesus' bringing a dead person back to life. Do you remember the others?

A True Story By Theo. Cormier A Mother and Her Son

We had a marvelous meeting at Elton, La., with big crowds every night. A certain lady was converted at this meeting, a lady who had a son about whom we were all much concerned. He was about 19 years old, very wild and unruly. His mother would pray and cry for that boy every night. The boy came and heard me preach one night: he was just there, and didn't care and didn't yield. The youth of the preacher seemed to impress the boy very much, so that he went home and spoke to his mother of it. Neither the boy nor his mother came back for a long time, but one night, the mother was there. She was interested in her boy and asked the preacher to try to help him. The boy was away from home at that time: the preacher promised to do all he could for him, if he could meet him. The son came home one night to tell her he was going to join the navy. She managed to keep him at home until Saturday night, which was the time for the preacher to come. They both went to church, and the preacher talked with him, but without much effect. That night his mother prayed all night with him. He did not go into the navy. The next summer the mother came again to the meeting. She told us she was greatly concerned one night before the meeting began, and during the night she woke up and started praying and crying. She saw as in a dream, her son accepting Christ as his Saviour, and being baptized. Not long after that, the boy was converted, and he is now one of our best church workers.

A City of Mississippi Puzzle by Mrs. Mayo

1. What woman killed Sisera?
2. Who was Moses' father?
3. What did Joseph's brothers go to Egypt to buy?
4. Who was Saul's father?
5. The queen of what country visited Solomon?
6. What king had an iron bedstead?
7. On what mountain did Moses die?

Mrs. P. I. Lipsey,
Clinton, Mississippi.
Dear Mrs. Lipsey:

Your check for \$11.00 for brother Theodore Cormier received, and we join him in expressions of gratitude to the Children's Circle for helping him in his work among the French.

His French mother heard the Bible read for the first time at the death-bed of a friend, and was so impressed that she secured a copy of the Scriptures and by the reading became a Christian and led her children to the Saviour.

Many miracles of grace are being wrought in this great mission field, and we are grateful for the share you and the Mississippi young people are having in the work of our Lord.

Yours in His name,
W. W. Hamilton,
President.

REVIVAL FIRES IN CHINA (Tsinan, Shantung)

"Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will ever make a way in the wilderness, and rivers in the desert" (Isaiah 43:19). Over and over we have seen this promise verified during the past year as souls have been saved, old scores settled and dried up Christians re-

vived and sent forth to win souls. We have no record of the number of souls saved but have had the largest number of baptisms perhaps in the history of the work on this field. As the revival continues it is a joy to see the increasing number of Christians who go out as individuals or in bands to preach to their families and neighbors. Two evangelists who have been employed by the mission for years voluntarily gave up their salaries and swung out on faith looking directly to the Lord to supply their needs. In one country church there are members in fifteen different villages where worship is held every night in the week. These Bible classes and prayer meetings are led mostly by laymen who feel burdened for the lost in their homes and community.

One encouraging feature of the work during the year has been that an increasing number from the upper classes have been saved and united with our churches. Men from business circles and teachers in Government High Schools have been saved and baptized. The Governor of this Province as well as the Mayor of the city have attended services in our church. One man, a graduate of Tokyo University and teacher in a large Government High School, was saved and united with our church. He has since led several of his students to the Lord and brings from ten to twenty of them with him to church every Sunday.

Regular services have been held in the three Street Chapels here in the city throughout the year with splendid results. Bible classes and prayer groups for women have been held regularly in the different centers in the city and country churches. A number of illiterate women have learned to read their Bibles. Others have been saved, or revived and in turn have been used in leading others to Christ.

The school has had a record attendance. Ninety per cent of the students in higher primary and middle school are Christians. Some have been saved during the year. Bible is taught regularly by a missionary and daily chapel services have been held in the church when school is in session. Our school is not registered with the Government, so we are free to teach Bible and stress other religious activities as we are led without interference from the Government authorities. In all departments of the school there are about one hundred and fifty enrolled. Several had to be turned away from the upper grades for lack of room. Ours is the only non-registered Christian school, in the real sense of the word, in all West Shantung. As the revival spreads it is becoming more popular as a place where parents can send their girls and know they are getting a Christian education. We are greatly in need of more

buildings and equipment and money for salaries of teachers. Compared with government schools our teachers receive very small salaries. For instance; in a government high school a teacher receives from eighty to two hundred dollars per month. Our principal is a college graduate and a specialist in mathematics. In our school he receives the meagre salary of twenty-seven dollars. Only because he loves the Lord and the church does he remain with us.

We praise the Lord for answering prayer in sending Mr. and Mrs. Dawes, who have been held in the homeland for several years, back to us. They were among the thirty missionaries kept at home because the Board was unable financially to return them to their field. The Chinese Christians, as well as the missionaries felt so keenly the need of more workers that we were led to pray definitely that the Lord would open the way for the return of these veteran missionaries. The way was opened and they returned to Tsinan in December. Brother Dawes has a special call to do evangelistic work among the villages, holding Bible classes and preaching.

The city of Tsinan has a population of 450,000. The principal business street from east to west is about ten miles long. Southern Baptists have three centers here where property is owned by the Board. Besides the city work we have churches and out-stations in three counties which are worked from the city. While we have seen marvelous things during the year we are still not satisfied. Where we have seen hundreds saved, it should have been thousands. The precious promise quoted in the beginning of this report is still good and we are expecting new and greater things during the coming year than in the past.

Yours in His service,
John A. Abernathy.

"A boy might throw a bomb that would wreck a building it would require one hundred men a year to build."

"There are times when the saints are at their best; then it is that they have much assurance."

HEADACHES Yield Quicker

To This RELIABLE
"Balanced Prescription"

It's bad enough to have a headache. It's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK. —10c.—Adv.

"What Saith The Scripture"

Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.
C. S. Wales, Blue Mountain, Miss.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDGE & WEIS MFG. CO.
JACKSON, TENNESSEE

CHRISTIAN EDUCATION

By John J. Wicker, D.D., President,
Fork Union Military Academy,
Fork Union, Va.

By Christian education I mean education with a Christian program, under Christian control, and taught by Christian teachers. A man cannot give what he does not first possess. A man must be a Christian before he can preach Christianity and he must be an educated Christian before he can teach Christian education.

The great factors in education are **personality, knowledge** and a **call to teach**. Christian education can no more be administered without Christian teachers than a university classroom can be administered by non-college graduates as professors.

Perhaps the three greatest things in American life are wealth, education and religion. Real religion can get along, in a way, without wealth or education and is never dangerous. But wealth and education without religion sooner or later will wreck the individual, his family and the state. This is the one unanswerable argument for Christian education. As to wealth, Jesus told its danger when he said, "How hardly shall they that have riches enter into the Kingdom of Heaven." As to education, He said, "These things are hidden from the wise and prudent"—a fine piece of irony. With Jesus the Kingdom of God was supreme, always coming first.

Four Sources of Education

In general there are four sources of education, the private school or institution, the endowed, self-perpetuating school, the state school and the denominational or religious school. The last may be divided into Roman Catholic and Protestant.

State Education

History shows that religion itself cannot survive state patronage. Wherever church and state have been united, the church has crippled the state and itself committed moral suicide. If the robed priest, the gowned choir and the devout souls in the pews, all assembling in worship in the greatest, most imposing and ornate cathedrals cannot morally survive state support, how can a university, where by the very constitution of the United States, religion cannot be taught, morally survive under the patronage plan? Certainly it can survive financially and can increase in power and patronage, but religiously such schools are creating problems and not solving them in the moral sphere. All must agree that the final test will be determined not by intellectual accomplishments, indispensable and ornate as higher education is, but by the moral dynamic and for the Christian this dynamic can only be found in Christianity. Morality must dominate mentality or the disaster will be the greater by reason of the university when the final crash comes. Education cannot save society. Germany had the greatest universities on earth and plunged the world into the greatest war in all history. The universities of France did not save the nation from

the deadening blast of Atheism. The universities of our country are not saving our great cities. Columbia is not saving New York, nor do I know of any non-Christian institution that is saving men and women, even in its own immediate environment. Education without religion must become unthinkable to the loyal Christian mind. To undertake to carry on education without religion is to play with dynamite and the failure to put Christianity in its proper place in the realm of denominational education is for the Christian little short of treason.

Of course, in the primary grades of public school education, when nearly all children are in the home and under its influence, and before the mind enters the scientific and philosophic, the state can safely teach all the elementary branches to the young. But when the home is lost to the youth and the youth comes on to the freedom of the university campus, there must be some provision for taking care of the moral problems that our young men and young women may not be lost in some agnostic or atheistic jungle.

It is certain the non-Christian teacher cannot take care of the religious life of his students, nor can the Christian teacher employed by the state use his state paid for time to teach Christianity. At best he can be only a noble example, and this means much, but the church ought and must provide some adequate means for the religious life of the student in state schools, or this ever increasing army of educated men and women will be lost to the church.

Of course, parents will send their children to the schools of their choice and I would not have it otherwise; the results will be reflected in the lives of the men and women of tomorrow and each school will send forth its own disciples. If a Christian college cannot turn out into any walk of life a better prepared young man or woman than a non-Christian school, we might as well resign religion and go to Russia.

It is time for the Christian church to get on her knees in prayer and make a program for her colleges, and to stand on her feet and see that the program is properly carried out. Personally, for the Baptist denomination, I believe we have men enough, mind enough, and money enough to rise in Christ's name and set up our own standards for Christian education. I believe the patronage of such a program would make it difficult for our Baptist schools to take care of the ever increasing student body. Once let fathers and mothers know of such schools and you will not need to advertise for students, and further, the money will come to more than enough to meet our needs. If I did not believe this, I would cease to believe in Baptists and love my faith in the promises of Christ. "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you"; and I believe that promise can be claimed by a college as much as by a church.

Standardization

This is set up by the world, not by the church and at the moment the requirements for recognition as an A-1 college are worthy of all that is asked and of the unqualified endorsement of all Christian colleges. And the standard is rising all the time, but alas, religion is no part of the requirements.

The Solution

Let the church schools refuse to be circumscribed by the standards which may be made without regard to God, Christ, the Bible and the Christian church. It is time for, and I here and now propose, an **Association of Christian colleges** to which no college can belong that fails to come up to the standard in certain Christian requirements. The Christian college can still remain a member of every association in which it now enjoys membership, but the non-Christian and state schools could not become members of the Association of Christian colleges. The world, if I may use that term, has fixed the standards now in education. Is it not time that the church should fix her standard of requirements for Christian education?

This Association of Christian colleges would be open to all who might ask admission, provided they could and would subscribe to and fulfill the Christian standards set up. Of course, in the very nature of our constitution the state schools could not come in. I suggest that the following standards might be set up:

1. Active Christian men only on the faculty and in the administration. And by active, I mean active in church life and religious living.
2. Required attendance at daily chapel service on the part of administration, faculty and every student. We cannot compel men to be religious but we can place them in such a relation to Christianity while students in our Christian schools that the lure of the Christian life will be inviting and compelling.

3. The Bible to be non-elective in the course, but no dogma or particular theological views required to be taught. The content of the scriptures to cover the four years course which the student must pass on as he would any other English text book. No man can be considered educated if he is ignorant of the Bible. Nor can we hope to have an intelligent Christian whose knowledge of the Bible is not in keeping with his general culture. It is next to impossible to expect to get religion into an educated man who is ignorant of the contents of the scriptures. We owe it to every

SOOTHE YOUR EYES with Dickey's Old Reliable Eye Wash. Used 50 years. Cleanses, and clears. Safe and painless. 25c.
DICKY DRUG CO., BRISTOL, VA.

666

LIQUID, TABLETS, SALVE, NOSE DROPS
Checks Colds first day, Headaches or Neuralgia in 30 minutes, Malaria in 3 days.

Fine Laxative and Tonic
Most Speedy Remedies Known.

Lemons For Rheumatism
Bring Joyous Relief

Want to be rid of rheumatism, or neuritis pain? Want to feel good, years younger and enjoy life again? Well, just try this inexpensive and effective lemon juice mixture. Get a package of the REV PRESCRIPTION. Dissolve it at home in a quart of water, add the juice of 4 lemons. A few cents a day is all it costs. If you're not free from pain and feeling better within three or four days you can get your money back. For sale, recommended and guaranteed by all leading druggists. Any druggist will get it for you, if not write to Homix, Inc., 54 W. Illinois, Chicago, Ill.

student in our Christian schools to acquaint him in an adequate way with a knowledge of the greatest of all books.

(Continued next week)

—BR—

SUNDAY SCHOOL ATTENDANCE
FEBRUARY 25, 1934

—O—

| | |
|----------------------------|-----|
| Jackson, First Church | 902 |
| Jackson, Calvary Church | 998 |
| Jackson, Grif. Mem. Church | 696 |
| Jackson, Davis Mem. Church | 465 |
| Jackson, Parkway Church | 214 |
| Meridian, First Church | 702 |
| Columbus, First Church | 674 |
| Laurel, First Church | 436 |
| Laurel, West Laurel Church | 345 |
| Laurel, Second Ave. Church | 221 |
| Laurel, Wausau Church | 59 |
| Clarksdale Baptist Church | 206 |
| Brookhaven, First Church | 537 |

—O—

B.Y.P.U. ATTENDANCE FEB. 25

—O—

| | |
|-----------------------------|-----|
| Jackson, First Church | 96 |
| Jackson, Grif. Mem. Church | 162 |
| Jackson, Davis. Mem. Church | 243 |
| Jackson, Parkway Church | 63 |
| Columbus, First Church | 126 |
| Clarksdale Baptist Church | 115 |
| Skene Baptist Church | |
| (Feb. 18) | 102 |
| West Point, First Church | 96 |
| Brookhaven, First Church | 149 |

—BR—

A group of office-seekers told Lincoln that he had been exposed to smallpox, and he rejoined: "I'm glad of it, for now I'm going to have something that I can give to everybody."

I WILL HELP YOU
RAISE MONEY!...

My co-operative plan enables women's clubs and church organizations to raise much-needed funds with very little effort.

Gottschalk's Metal Sponge, the original sanitary metal scouring device, is known and endorsed by millions of women throughout the land. To keep pots and pans shiny and bright, it has no equal. This year there are two additional Gottschalk items to go with the original Metal Sponges—namely, Kitchen Jewel and Hand-L-Mop.

Write today. I will help with your money problem.

METAL SPONGE
SALES CORP.

John W. Gottschalk, Pres.
2726 N. Mascher St.,
Philadelphia, Pa.



The Little Fellow that does the BIG Job

GOTTSCHALK'S
THE ORIGINAL SANITARY
METAL SPONGE

WANTED

ONE in your community with integrity and character, who is interested in selling. In spare time, for selling and erecting Quality Monuments, desirable commissions can be earned. Write immediately for contract. Interstate Marble & Granite Works, Inc., Decatur, Ga. Box 58.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

CONVENTION SPEAKERS

You are interested in knowing just who the speakers for the State Sunday School and B. Y. P. U. Convention will be—well here they are. Dr. R. G. Lee, pastor Bellevue Baptist Church, Memphis, Tenn. Dr. Lee will speak at the first session of the convention, Tuesday evening, March 20. Dr. Frank Tripp, pastor First Baptist Church, St. Joseph, Mo. Dr. Tripp will speak morning and evening of Wednesday, March 21. Dr. Bracy Campbell, pastor Canton Baptist Church, will speak Wednesday afternoon the 21st. Miss Caroline Cochran, Educational Director, First Baptist Church, Meridian, and Mr. Gaines Hightower, Hattiesburg, Miss., will speak Wednesday afternoon the 21st. Dr. L. G. Gates, pastor First Baptist Church, Laurel, will speak Thursday morning. Rev. W. A. Green, pastor Waynesboro Baptist Church, and Dr. H. C. Bass, pastor First Baptist Church, Meridian, will speak Thursday afternoon. On the first evening we will hear in welcome addresses Mr. Tom Q. Ellis and Governor Sennett Conner. In response we will hear our convention president Rev. W. L. Meadows, pastor Quitman Baptist Church. Conference leaders and speakers will be announced in next week's Record.

Mr. C. C. White is chairman of the Registration Committee and will be glad to get at least the number who will attend the convention in Jackson March 20-22 from your church. Your complying with this request will assure you a comfortable home to which you can go upon arriving in Jackson. All will come directly to the First Baptist Church upon arriving in Jackson.

Friends of Mr. John N. Kellogg, Rienzi, Miss., president of the District Three B. Y. P. U. Convention, will be grieved to learn of the death of Mrs. Kellogg. Mrs. Kellogg was well beloved by all who knew her, an ardent worker in her church, deeply interested in the progress of the kingdom. We extend to Mr. Kellogg and son J. N. Jr., our sympathy.

Those attending the District Convention last June will remember Bro. G. W. Strother, Missionary to China. Bro. Strother has been in the homeland for more than two years now working and praying that some means might be provided for their return to China. It seems now that that means has been furnished, or at least nearly so. The For-

ITCHING SKIN
Wherever it occurs on the body—how-
ever tender or sensitive the parts—quick-
ly and safely relieved by
Resinol

eign Mission Board together with the First Baptist Church in New Orleans are providing the salary, and friends are making up the necessary funds for travel expense. If any of you should feel led to contribute toward this just send a check or money order direct to Rev. G. W. Strother, 1240 Sixth St., New Orleans, La.

WOMAN'S COLLEGE AND S.T.C. COOPERATE IN B. Y. P. U. STUDY COURSE

The week of January 29-February 2, the Woman's College and State Teachers College of Hattiesburg held their annual B. Y. P. U. Training School. For two hours each afternoon S. T. C. students met with Mr. W. A. Harrell of Nashville in the study of Senior B. Y. P. U. Administration. Each evening for an hour the students of Woman's College met with three teachers, W. A. Harrell of Nashville, teaching Senior B. Y. P. U. Administration, Mrs. R. E. Morgan of Jackson, teaching the Leaders' Manual, Aubur J. Wilds, State B. Y. P. U. Secretary, teaching Missions in the Bible. Each evening following the class work at Woman's College conferences were held in the different churches of the city. It was a profitable week with fine spirit of co-operation manifested all the way through.

PIKE COUNTY ASSOCIATIONAL B.Y.P.U. HAD BANQUET

On last Friday evening in the dining hall of First Baptist Church, McComb, a large crowd gathered to enjoy the Associational B. Y. P. U. Banquet that was served graciously by the ladies of First Church. The banquet was a forerunner to an enlargement campaign that will be held March 11-18 in which every church in the association is expected to cooperate. There were sixteen churches represented at the banquet and a most enjoyable time was experienced by all. Mr. Donald Dunn of Summit, president of the Associational B. Y. P. U., presided. Interesting brief talks were given by a number who represented various phases of the work, and it was the pleasure of the State B. Y. P. U. Secretary to be present and present the need and plans for the enlargement campaign. Rev. Pete Cullom is the Publicity Director and Rev. R. L. Smith of McComb is the chairman of the Enlargement Campaign. Definite plans were made at the banquet and each church will co-operate in conducting a study course, using the Manual as the text book as a part of the enlargement campaign.

WAYNE COUNTY ASSOCIATION- AL B. Y. P. U.

In October 1933 the B. Y. P. U.'s of Wayne County met with the Bucatunna Baptist Church, with the

privilege of having with them the District President, Bro. W. E. Helten. The meeting resulted in reorganization of Wayne County Associational B. Y. P. U. which is proving to be inspiring and helpful.

The first quarterly meeting of this year was held with Waynesboro Baptist Church Sunday afternoon, January 28. A very interesting program of discussions and special music was enjoyed which was rendered by the Waynesboro B. Y. P. U.

The following B. Y. P. U.'s of the county were represented: State Line, Clara, Bucatunna, Mt. Zion, Denham, Strengthford, Mazingo, and Waynesboro.

We are, with God's help, striving for success in the future.

—BR—
RIPLEY, TENN.

The First Baptist Church of Ripley, Tenn., has just closed a meeting with one hundred and thirteen (113) additions, eighty of them by baptism. Dr. Arthur Fox of Morristown, Tenn., did the preaching and Mr. W. Plunkett Martin of LaFayette, Ala., led the singing. These two brethren make an excellent evangelistic team and no church can make a mistake in having them. Dr. Fox preaches the Word with great power and is an untiring personal worker. In the homes and schools, in the shops and stores, on the streets and everywhere he is ever on the alert for souls and has great persuasive powers in leading people to accept Christ. Mr. Martin is an excellent song leader. He does not pull off any stunts or cut any didos as so many singers do. He is deeply spiritual and does his work well.

Best wishes to you and all the Mississippi brethren.

—O. O. Green.

—BR—
"If we did not sink small differences for the general good, all would be lost."

—BR—
One mother who considers the marcel-wave the most fashionable way of dressing the hair, was at work on the job.

Her little eight-year-old girl was crouched on her father's lap, watching her mother. Every once in a while the little fingers would slide over the smooth and glossy pate which is her father's.

"No waves for you, father," remarked the little one, "you're all beach."—Guide to Nature.

for
BILIOUSNESS
Sour stomach
gas and headache
due to
CONSTIPATION

Calotabs
TRADE MARK REG.

10¢ 35¢

INVITING VALUES

In Good Books

Selected Volumes Reduced from Prices
Listed TO DOLLAR EACH; Two for
\$1.75; Three or More at 80 cents each,
postpaid.

PURE GOLD—J. G. Bow \$1.50
A wholesome love story for young and old and a wonderful help for those who face seemingly unsurmountable difficulties.

**THE SELF-INTERPRETATION OF
JESUS—W. O. Carver** \$1.50
A fine expression of conservative scholarship concerning Christ and his life. A valuable contribution to the understanding of Jesus.

CHRIST'S ECCLESIA—H. E. Dana \$1.50
Emphasis that the church is God's established means and method of transmitting his truth.

WHITE ECHOES—Annie D. Denmark \$1.50
Sermons preached by the lamented John E. White in Anderson, S. C., taken in longhand and sympathetically transcribed by his successor in the presidency of Anderson College.

THE EFFICIENT CHURCH
G. S. Dobbins \$1.50
He masterfully outlines the ways in which the principles of efficiency may increase the usefulness of the local church.

WATCHING THE WORLD GO BY—
L. E. Gates \$2.00
Dr. Gates lives on the sunny side of life and knows how blend the humorous in such a fashion as to give serious emphasis to things that count. Rich in human interest, wholesome fun and sound philosophy.

AN UNASHAMED WORKMAN—
R. O. Leavell \$1.50
A biography of L. P. Leavell by his brother-pastor. His dynamic, radiant, helpful life stands out as an illustration of what God can do with a layman who is willing to let God have all there is to him.

FROM FEET TO FATHOMS—
R. G. Lee \$2.00
Graphic in description, eloquent in movement, great Gospel truths are here pressed home to heart and conscience.

FROM BABYLON TO BETHLEHEM—
C. L. McGinty \$1.50
From long acquaintance with the subject and to meet a pressing need the author brings together in handy form this historical survey, including brief treatment of the books of the Apocrypha.

FAITH IN THE MODERN WORLD—
E. Y. Mullins \$1.75
Bearing essentially upon the title topic, these messages combine clear thinking, apt illustration and forceful expression.

CAPTAIN PLUCK—Isa Mae Mullins \$1.50
A book that combines thrill and purpose and one for boys whose fathers want them to amount to something worth while.

COURIERS OF COURAGE—
Wm. R. Owen \$1.50
He combines, as few men can, spiritual truth, moral strength, and dynamic presentation. There are one hundred illustrations and thirty-five quotable poems.

THE DIAMOND SHIELD—
S. J. Porter \$1.50
A devotional blending of the author's grasp of the spiritual, sense of the beautiful, and familiarity with the practical.

ENDUED TO WIN—
L. R. Scarborough \$1.75
The history of the work of the Holy Spirit as recorded in the Acts of the Apostles. An especially fine volume on evangelism.

PERSONAL EVANGELISM—
E. O. Sellers \$1.50
A distinctive volume from many years of experience with leaders such as Townet, Chapman, Gipsy Smith, and with the Moody Institute and the B. B. I.

THE THINGS NOT SEEN—
R. T. Vann \$1.50
Great truths of the Old Book appear in simplicity and power. His choice of texts command the interest of Bible students. The reading of one chapter will compel one to complete the book.

LOOKING TOWARD THE HEIGHTS—
O. C. S. Wallace \$1.60
The pure gospel, preached in love and power and that does not lose its appeal before thoughtless youth or alert intellectuals.

MESSAGES OF MERCY—
H. M. Wharton \$1.75
Here you will find the old-fashioned gospel in its original beauty, sweet, tender, and fresh.

BAPTIST BOOK STORE
500 East Capitol Street
JACKSON, MISS.

CHRISTIAN EDUCATION

(Continued from page 7)

Second, the Church.

This is one of God's plans for the proper development of the young people in the four-fold capacity mentioned, but especially in the moral and the spiritual is this true. We mention only two of the departments of the church in action, the Sunday school and the B. Y. P. U. The Sunday school is the church teaching and evangelizing. The B. Y. P. U. is the church training its young people for larger and better service. In Sunday school they learn to know more of God's word. In the B. Y. P. U. they are directed in the use of that knowledge for their own growth and for the good of others. No church can justify its failure to give to its members, both old and young, the chance afforded in these two departments of the church in the development of Christian character.

Third, the Denominational Schools.

We have in Mississippi three Baptist schools: Mississippi College, for men, and Blue Mountain and the Woman's College, for girls. These schools are operated under the direction of the State Baptist Convention. Outside of the state, we have two Theological Seminaries and a Bible Training School, operated under the direction of the Southern Baptist Convention. These last three are for the better preparation of our preachers for the ministry, and for the training of lay-men and lay-women for more efficient Christian service. All these institutions are ours, and the responsibility for their financial ongoing is ours. They are all in need of financial help, and our own state schools have a present, pressing need. Later this year a campaign will be put on to meet this need. But as there is a special speaker on this phase of the work, I will pass on, with the earnest entreaty, however, that our people respond to this call when made.

But I desire here to plead for a more liberal patronage of our state denominational schools. We should send our young people to these schools for their higher education, if we can do so without hurt to them. I hear the contention made that the State colleges are better equipped — have better buildings, better paid teachers and more teachers. We will probably have to grant the truth of the contention. We regret that it is true. It should not be the case. But in determining where to send our boys and girls, we should bear in mind the object we are seeking—the development of Christian character. We should also remember that Christianity cannot be taught in the schools supported by public taxation. But will our boys and girls suffer in their physical and mental development by patronizing our denominational schools? A safe test is the product turned out. I yield to no man in my appreciation of the work done in the state colleges and the state university, but I submit that our denominational schools have nothing to fear from a test of products. In their

field contests their bodies have held up and measured up. In the oratorical, musical and literary tests our schools have held an enviable place. And in the larger field of life our graduates have not suffered by comparison. We are annually turning out from our own colleges a type of men and women who take their places in life's program of service the equals of any. There is something in the spirit of our schools, something in the atmosphere of our college life, something of enthusiasm in our under-paid and over-worked teachers, that seems to be-stir in the minds of our students a determination for real study, for hard work. And after all this is the final test. Equipments are mere facilities, teachers are mere guides. It is the study, the work, the sincere effort to achieve that brings the growth.

In moral and spiritual growth, certainly our church schools should not lag. They are organized so as to give special emphasis to these elements of character, and they have the right, yea, the duty rests upon them, to bring to bear in the development of the full rounded character the great fundamental doctrines of the Christian religion. To them the Bible is not only a wide open book, but is a text for study under the guiding influence of Christian teachers, with no law forbidding them in its full and free use.

But if we grant, and I think we may, that the state schools give to our boys and girls high and efficient physical, mental and moral training, yet there remains for us as Baptists to determine the effect in Christian education of spiritual training. Can we do our full duty to our boys and girls and omit the training of their spiritual natures? I will let a short story in the New Testament answer this query.

A rich, young ruler of the Jews ran to Jesus on one occasion and said to Him, "Good Master what good thing can I do to be saved?" Jesus asked him how he read the law, and quoted to him certain precepts of the law governing one's relations with his fellows. The young man answered, "All these things have I kept from my youth up." Jesus looked upon the young man and loved him. Now who was he and what were his accomplishments? An answer to this question will help us. He was a ruler of the Jews. To be such ruler he must have a good body and a well developed mind. Certainly he was of high moral character, for Jesus looked upon and loved him, when he made a great claim for his moral life. Then he was a man of splendid physical, mental and moral development, with wealth and position added. Yet with all this, he felt a great lack, a great need, and he felt it deeply enough to cause him to lay aside pride and run to Jesus and fall upon his knees in prayer for something to supply this great lack. What was Jesus' response? "One thing lackest thou." The young ruler felt a need and Jesus told him he was right. He had a real need. And this need was great enough to call for the surrender of anything that separated him from

its possession. His need was spiritual.

Brethren, can we, as true Baptists, run the risk of having our boys and girls miss this great need? Our denominational schools are established and operated as a guaranty that we may give to them the best opportunity not to miss this "pearl of great price."

I therefore commend, as vital in our program of Christian education:

FIRST: A more deeply spiritualized home, and a more earnest effort there, in training our children.

SECOND: A redoubling of our energy in our churches, especially in our Sunday schools and B. Y. P. U.'s for the safe and sane teaching and development of our young people.

THIRD: Financial aid and personal patronage of our denominational schools, with the hope that our boys and girls may come back to us with their Christian homes and ideals brightened and strengthened and not dimmed nor disturbed.

"IT IS TIME TO SEEK THE LORD"

Hosea 10:12

On the evening of February 6th the Mississippi College Ministerial Association held a joint meeting with the Millsaps College Ministerial League. Our President, brother Carey Cox, was asked to speak to the meeting. He did, and very effectively, on the above. Since that time I have come to realize more and more that these words have a deep meaning for all.

Truly "IT IS TIME TO SEEK THE LORD." Our Southern Baptist leaders know that the receipts from the Southern Baptist people are falling off, and are now far from adequate to meet the need. The appeal goes out for help, but the response is TOO WEAK. What is the matter? Hard times? No, by no manner of means. The people have fallen away from God, there the trouble lies. But is that the sole trouble? Shall we put all the blame on the people? It would hardly be fair, for HOW SHALL THEY HEAR WITHOUT A PREACHER? The leaders have failed in many respects to live up to the command of our Lord and Master. Some of them have forgotten that God is still calling men into His service, and are trying to hold on to all the fields. I have seen several farmers who tried to cultivate forty acres of land all by himself, and they all just grow a forty acre patch of weeds, so it is with the preacher who tries to pastor two full-time churches, or four half-time churches, he just grows a lot of weeds where the Lord intended that they should grow real grain (Christians).

I have been traveling about a little in the few years that I have been in the ministry, and I find preachers (not pastors) who have from five to eleven churches in the rural districts, and full time city

Buying Drugs Blindfolded A Great Folly

Doctors throughout the world agree there is no greater folly than to buy and take unknown drugs. Ask your own doctor.

So—when you go into a store for real Bayer Aspirin, see that you get it.

Remember that doctors endorse Genuine Bayer Aspirin as SAFE relief for headache, colds, sore throat, pains of rheumatism and neuritis, etc.

Just remember this. Demand and get Genuine Bayer Aspirin.

Genuine Bayer Aspirin does not harm the heart



MEMBER N. R. A.

preachers who have one or more rural churches which they are preaching to, and in every one of the communities without exception, there is a cold indifferent spirit among the people. Not one tither or systematic giver do I find among them, just barely getting together the little salary for the preacher, with never a thought for God's work elsewhere.

Brother preachers there are hundreds of young able men whom God has called into His service, just (figuratively speaking), begging for a place to labor for the Master, anxious to help to carry God's whole plan of Salvation to a lost people. For the sake of HIM WHO DIED FOR ALL, "IT IS TIME TO SEEK THE LORD." And if you are not willing to present His cause to the people and lead them to see their duty to God, why not quit patching about and break up the fallow ground that you have let grow up in weeds, and let others help you in the Master's vineyard.

Oliver C. Chance,
Ministerial Student.

Maturity... Maternity... Middle Age

At these three trying periods a woman needs Lydia E. Pinkham's Vegetable Compound. Give it to your daughter when she comes to womanhood. Take it for strength before and after childbirth. Take it to tide you over Change of Life. Take it whenever you are nervous, weak and rundown.

A medicine which has the written endorsement of nearly 800,000 women must be good. Give it a chance to help you, too. Take it regularly for best results.



LYDIA E. PINKHAM'S VEGETABLE COMPOUND

98 out of 100 women report benefit



PARKER'S HAIR BALM
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
50c. and \$1.00 at Druggists.
Hiseox Chem. Wks. Patchogue, N. Y.

Baptist Student Union

Mississippi Woman's College

The B. S. U. Council of Woman's College had the pleasure of meeting in the home of Rev. and Mrs. H. L. Spencer of Immanuel Church at its regular meeting a week ago. The council is grateful for the hearty cooperation of these two people.

Woman's College girls were honored by an unexpected visit of Mrs. J. L. Johnson. She graciously consented to talk at the regular vesper service dinner Saturday evening. At the closing assembly of Sunday school everyone was delighted to hear her again. At the Life Service Band meeting Sunday afternoon Mrs. Johnson spoke on individual responsibility for each girl. We sincerely hope that Mrs. Johnson will return to stay a longer time with us.

Rev. H. L. Spencer, with the assistance of Mr. Vernon Martin is holding a meeting at Richton. In his place Sunday morning Rev. A. C. Parker of the Petal Harvey Baptist Church had charge of the service. Mr. Gaines Hightower had charge of the evening service. The church was delighted to receive as new members five of the newly registered students of the college. Twenty-five new students have been welcomed this week into college life and all its activities. The B. Y. P. U. and Epworth League made special invitation to all the new girls.

Students of Woman's College were entertained at a Valentine dinner given in the college dining hall Wednesday evening at six o'clock. Following the dinner a lovely program over which the student secretary presided was presented.

It was as follows:

Violin solo—Miss Dorothy Horne.

Reading—Miss Katherine Boyd.

A Senior Valentine Message—Miss Henryetta Kayes.

President Holcomb's Valentine Message.

Valentine messages were brought in and delivered by cupid—little C. W. Moulder, Jr.

Shall we see you in Jackson March 20?

Mississippi College

Last week which was set aside as Study Course Week at Mississippi College proved to be the greatest week of B. Y. P. U. training that has ever been known in the Clinton church. Over three hundred young B. Y. P. U. workers attended faithfully throughout the week five courses offered by a most excellent faculty, the personnel of which we made known last week. Many delightful entertainments and well planned socials added to the success of the program.

We had last week one of our noon-day prayer meetings, one of those real soul-stirring services. It was not exactly a testimonial service but a program in which all took a part, presenting some in-

spirational thought. All entered wholeheartedly into the service, and many soul expressions and testimonies were made. One of our young pastors testified of an incident that took place in his church recently. After his sermon, a young man touched by the service and conscious of his guilt and lost soul rushed to the front weeping as he begged that he might be led to Jesus. The congregation remained and prayed as the pastor and deacons talked with the young man, and pointed out scripture to aid him in his struggle to completely surrender to Jesus. As a last resort the pastor and the young sinner knelt in prayer, and as he prayed Jesus came into his life. So great is the power of prayer that I feel that one of our greatest failures is not relying more upon it and spending more time in our closets each day.

We missed Chester over the past week-end and first part of this week as he was away making a series of talks at L. S. U. Chester's popularity as an inspirational speaker knows no bounds.

Blue Mountain College B. S. U.

From February 11 through the 17 was a very notable week in prayer meeting. As this was Student Evangelistic Week, the Life Service Band had charge.

Those who talked this week were Miss Elizabeth Purser, former faculty representative on the B. S. U. council, Mrs. A. L. Crawley, Mrs. R. E. Guy of Jackson, Tenn., Dr. Bracy Campbell, pastor of the First Baptist Church, Canton, Mississippi, and Frances Dozier, President of Life Service Band. "Soul Winning" was the theme of the week with Dr. Campbell stressing it through his most effective and inspirational messages on the elements, beauties, and power of prayer. The other speakers brought us messages on "Our Hearts Preparation in the Art of Soul Winning," "Helping Hands in Soul Winning," and "Don't Forget us—and Us—and Us."

For two successive Sundays soul winning was the heart and mind study of Life Service Band members—the programs being presented in playlet form and being treated as to the manner in which we should answer and approach unsaved persons.

B. M. C. Reporter.

STUDY COURSE AT CLINTON

What is considered by many as the most successful study Course Week ever held in Clinton was closed last Friday night in a successful climax. From the standpoint of attendance and from the quality of enthusiasm displayed the week was the best ever held in the history of study courses here. The enrollment was drawn from Mississippi and Hillman Colleges and the local high school. The attendance ranged

from 210 to 260 and was surprisingly consistent. Not more than five or six in each class failed to show up for the examination night. Several of the college B. Y. P. U.'s were virtually 100 per cent in attendance several nights. The Junior B. Y. P. U., with only 26 enrolled, had an average attendance of 35.

The hour from 6:30 to 7:30 was given over to teaching. Following this teaching period the five classes came together each night for some special feature. Among the features were a get-together social, a moving picture of Ridgecrest, a playlet by the Hillman Y. W. A., a special musical program, and a farewell fellowship hour.

Instructors for this annual course

Catarrh and Sinus Sufferers, Listen

Guaranteed Relief or No Pay

The only sensible way to treat catarrh and sinus trouble is to clear the blood. Build up your system and strengthen the lining of your nose and throat to fight the germs which cause catarrh (sinus trouble). Use Hall's Catarrh Medicine.

New Treatment Chart FREE

Let this chart guide you to relief. Write for it today. Don't be embarrassed by catarrhal breath. You can depend on Hall's Catarrh Medicine. Send Now.

F. J. CHENEY & CO., Dept 532, Toledo, O.

Sold by all Leading Druggists

were: Mr. Auber J. Wilds, Dr. M. O. Patterson, Miss Enid Henry, Mrs. R. E. Morgan, and Miss Lucille Holloman. The excellent success of the study course week is in keeping with the marked superiority in type of work being done this session in all three of the educational institutions in Clinton. Despite the heaviest week of the semester in student activities on the three campuses, the largest attendance in the history of study courses was marked up.

—BR—

She: "I heard someone yell 'fowl'; where are the feathers?"

He: "Oh, this game is between two picked teams."

The Best GRAY HAIR REMEDY IS MADE AT HOME

You can now make at home a better gray hair remedy than you can buy, by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained.

Barbo imparts color to streaked, faded or gray hair, makes it soft and glossy and takes years off your looks. It will not color the scalp, is not sticky or greasy and does not rub off. Do not be handicapped by gray hair now when it is so economical and easy to get rid of it in your own home.



Missions Books

Methods Books

THE NEW WHY AND HOW OF THE W. M. U.—Wilma Geneva Bucy 35c
Completely re-written study course book, written at the request of the Executive Committee of the W.M.U. of the South, on methods and purposes.

HOME MISSIONS STUDY BOOKS

THE KEYS OF THE KINGDOM—Una Roberts Lawrence 25c

A survey of home missions, present work, future opportunities, new approach to questions of responsibility. (H-13).

MISSIONS IN THE BIBLE—J. B. Lawrence, Cloth 50c; Paper 25c

Missionary teachings of the Bible with emphasis on scriptural plans of support of missions. (H-13).

THE WORD OF THEIR TESTIMONY—Cloth, 75c; Paper, 25c

Una Roberts Lawrence
Principles and policies of Home Missions with emphasis on victories through giving the Word of God to those who never knew it. (H-13)

THE PEOPLE OF THE JESUS WAY—J. W. Beagle 25c

Story of Southern Baptist work among the Indians told by one who knows it intimately. Used successfully with all ages. (H-13)

AROUND THE WORLD IN THE SOUTHLAND—Inabelle Coleman 25c

Ten fascinating stories of home missions with programs, projects and worship plans for Juniors. (H-13)

YOUNG AMERICA MAKES FRIENDS—Boards, \$1.00; paper, 75c

Mary Alice Jones and Rebecca Caudill

A study of the life of Junior age boys and girls of every race in America, with stories and programs for Juniors. (M-7)

PERSONAL SERVICE GUIDE—

Mrs. Una Roberts Lawrence 25c
Vividly portraying the conditions of the negroes, foreigners, and underprivileged, the illiterates, the needy and the sick. (W-23)

FOREIGN MISSIONS STUDY BOOKS

SEEDTIME AND HARVEST—Mary C. Alexander 50c

This revised edition carries splendid material on South China with extra helps, suggestions and outlines for comprehensive study. (F-3)

EUROPE AND THE GOSPEL—

Cloth, 75c; paper, 50c

Everett Gill

Southern Baptists' one and only book dealing with their foreign missionary work in the five countries of Europe. (F-3)

CHRIST IN THE WORLD—

Ruth Carver Gardner 25c

A foreign mission book of valuable information and outstanding appeal. It rightfully finds place on every Foreign Missions study list. (F-3)

HANDMAIDENS OF THE KING TO FOREIGN LANDS—Cloth, 75c;

Paper, 50c—W. Thorburn Clark.

Brief biographies of five outstanding Southern Baptist pioneer women foreign missionaries. (F-3)

OUTRIDERS OF THE KING—

Cloth, 75c; paper, 50c.

W. Thorburn Clark

Sketches of the lives of six Southern Baptist pioneer missionaries. (F-3)

JAPANESE WOMEN SPEAK—

Cloth, \$1.00; paper, 50c.

Michi Kawai

Brings a vivid and challenging message from the Christian women of Japan to the Christian women of America. (C-20)

BAPTIST BOOK STORE

500 E. Capitol St.

JACKSON, MISS.